



RALPH E. WOOLLEY LIBRARY
The Church College of Hawai'i



Digitized by the Internet Archive
in 2012 with funding from
Consortium of Church Libraries and Archives

REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS;

COMPILED FROM

DOCUMENTS LAID BEFORE THE BOARD,

AT THE

Fourteenth Annual Meeting.

Which was held in Boston, (Mass.) Sept. 17, and 18, 1823.

BOSTON:

PRINTED FOR THE BOARD BY CROCKER & BREWSTER,

No. 50, Cornhill.

1823.

241 1000
" 1000



MEMBERS OF THE BOARD,

UNDER THE

Act of Incorporation.

MAINE.

Gen. HENRY SEWALL, Augusta,

*Rev. JESSE APPLETON, D. D. late President of Bowdoin College,
Brunswick, and

Rev. WILLIAM ALLEN, D. D. President of Bowdoin College,
Brunswick.

NEW HAMPSHIRE.

*Hon. JOHN LANGDON, LL. D. formerly Governor of the State.

*Rev. SETH PAYSON, D. D.

*Hon. THOMAS W. THOMPSON,

Rev. JOHN HUBBARD CHURCH, D. D. Pelham, and

Rev. BENNET TYLER, D. D. President of Dartmouth College, Han-
over.

VERMONT.

Hon. CHARLES MARSH, Woodstock, and

Rev. JOSHUA BATES, D. D. President of Middlebury College.

MASSACHUSETTS.

Rev. JOSEPH LYMAN, D. D. Hatfield,

*Rev. SAMUEL SPRING, D. D.

Hon. WILLIAM PHILLIPS, late Lieut. Governor of the State, Boston,
WILLIAM BARTLET, Esq. Newburyport,

Hon. JOHN HOOKER, Springfield,

Rev. EDWARD D. GRIFFIN, D. D. President of Williams College,
Williamstown,

*Rev. ZEPHANIAH SWIFT MOORE, late President of the Collegiate
Institution, Amherst,

*Rev. SAMUEL WORCESTER, D. D. Salem, late Corresponding Sec-
retary to the Board,

Hon. WILLIAM REED, Marblehead,
 Rev. LEONARD WOODS, D. D. Professor in the Theological Seminary,
 Andover,
 S. V. S. WILDER, Esq. late of Paris, Bolton,
 JEREMIAH EVARTS, Esq. Boston,
 Hon. SAMUEL HUBBARD, Boston,
 Rev. HEMAN HUMPHREY, D. D. President-elect of Amherst Col-
 legiate Institution, and
 Rev. WARREN FAY, Charlestown,

RHODE ISLAND.

*Hon. WILLIAM JONES, late Governor of the state, and
 Rev. SAMUEL AUSTIN, D. D. Newport.

CONNECTICUT.

*Gen. JEDEDIAH HUNTINGTON,
 *Hon. JOHN TREADWELL, LL. D. formerly Governor of the state,
 *Rev. TIMOTHY DWIGHT, D. D. LL. D. late President of Yale
 College, New Haven,
 Rev. JEDIDIAH MORSE, D. D. New Haven,
 Hon. JOHN COTTON SMITH, LL. D. lately Governor of the state,
 Sharon,
 Rev. CALVIN CHAPIN, D. D. Rocky Hill,
 Rev. LYMAN BEECHER, D. D. Litchfield, and
 Rev. JEREMIAH DAY, D. D. LL. D. President of Yale College, New
 Haven.

NEW YORK.

Hon. JOHN JAY, LL. D. formerly Chief Justice of the Supreme
 Court of the United States, and Min-
 ister Plenipotentiary to Great Brit-
 ain, and now President of the Amer-
 ican Bible Society, Bedford,
 Hon. EGBERT BENSON, LL. D. formerly presiding Judge of the
 Circuit Court of the United States,
 city of New York,
 Hon. STEPHEN VAN RENSSELAER, LL. D. Albany,
 *Col. JOHN LINCKLAEN, Cazenovia,
 DIVIE BETHUNE, Esq. city of New York,
 Rev. ALEXANDER PROUDFIT, D. D. Salem,
 Rev. ELIPHALET NOTT, D. D. President of Union College, Schen-
 ectady,
 Rev. HENRY DAVIS, D. D. President of Hamilton College, Clinton,
 Hon. JONAS PLATT, late associate Judge of the Supreme Court of the
 state.

NEW JERSEY.

* Hon. ELIAS BOUDINOT, LL. D. formerly President of the American Congress, and late President of the American Bible Society.

Rev. SAMUEL MILLER, D. D. Professor in the Theological Seminary, Princeton, and

Rev. JAMES RICHARDS, D. D. Newark.

PENNSYLVANIA.

Rev. ASHBEL GREEN, D. D. late President of Nassau Hall, Princeton, now of Philadelphia,

ROBERT RALSTON, Esq. Philadelphia.

DISTRICT OF COLUMBIA.

ELIAS BOUDINOT CALDWELL, Esq. Clerk of the Supreme Court of the United States, Washington.

VIRGINIA.

Rev. JOHN H. RICE, D. D. Professor in the Theological Seminary of Virginia, Prince-Edward County.

BENGAL.

EDWARD A. NEWTON, Esq. Calcutta.

Corresponding Members.

At a meeting of the Board Sept. 15, 1819, the following Resolution was adopted:—

“That individuals, clergymen and laymen, residing in different, and especially in distant, parts of the United States, and in other lands, be now, and, as shall be deemed advisable, hereafter, elected, by ballot, to be connected with this Board as Corresponding Members; who, though it be no part of their official duty to attend its meetings, or to take part in its votes or resolutions, yet, when occasionally present, may assist in its deliberations, and, by communicating information, and in various other ways, enlighten its course, facilitate its operations, and promote its objects.”

IN THE UNITED STATES.

OHIO.

Rev. JAMES CULBERTSON, Zanesville, and

Rev. ROBERT G. WILSON, D. D. Chillicothe.

KENTUCKY.

Rev. JAMES BLYTHE, D. D. Lexington.

TENNESSEE.

Rev. CHARLES COFFIN, D. D. President of Greenville
College, and

Dr. JOSEPH C. STRONG, Knoxville.

CHEROKEE NATION.

* Col. RETURN J. MEIGS, late Agent of the U. S. Govern-
ment for that nation.

CHOCTAW NATION.

Col. JOHN M'KEE, Agent of the U. S. Government for the
nation.

MISSISSIPPI.

SAMUEL POSTLETHWAITE, Esq. Natchez,

LOUISIANA.

* Rev. SYLVESTER LARNED, New Orleans.

GEORGIA.

* Rev. HENRY KOLLOCK, D. D. Savannah,
Rev. MOSES WADDEL, D. D. President of the University
of Georgia,

JOHN BOLTON, Esq. Savannah,

JOHN WHITEHEAD, Esq. Waynesboro', and

Hon. JOHN ELLIOT, Sunbury.

SOUTH CAROLINA.

Rev. BENJAMIN PALMER, D. D. Charleston, and

* Dr. EDWARD D. SMITH, late Professor in the College.

NORTH CAROLINA.

Gen. CALVIN JONES, Raleigh.

VIRGINIA.

Rev. WILLIAM HILL, D. D. Winchester, and

Rev. Dr. BAXTER, Lexington.

IN FOREIGN PARTS.

ENGLAND.

WILLIAM WILBERFORCE, Esq. M. P. London.

CHARLES GRANT, Esq. London.

Rev. GEORGE BURDER, Secretary of the London Missionary Society, Islington.

Rev. JOSIAH PRATT, B. D. Secretary of the Church Missionary Society, London.

WILLIAM TAYLOR MONEY, Esq. M. P. London.

SCOTLAND.

Rev. JOHN CAMPBELL, D. D.

Hon. KINCAID MACKENZIE,

Rev. RALPH WARDLAW, D. D.

FRANCE.

FREDERIC LEO, Esq. Paris.

MALTA.

Rev. WILLIAM JOWETT, Literary Representative of the Church Missionary Society.

CEYLON.

Rev. Archdeacon TWISTLETON.

BENGAL.

Rev. WILLIAM CAREY, D. D. Serampore, and

Rev. THOMAS T. THOMASON, Calcutta.

CHINA.

Rev. ROBERT MORRISON, D. D. Canton.

Honorary Members.

At the meeting of the Board, Sept. 19, 1821, the following Resolution was adopted:—

“That any Clergyman, on paying Fifty Dollars, and any Laymen, on paying One Hundred Dollars, at any one time, shall have the privilege of attending the meetings of the Board, and of assisting in its deliberations as Honorary Members, but without the privilege of voting; this latter privilege being restricted by the Act of Incorporation to members elected by ballot.”

The names of the Honorary Members are arranged according to the order of time, in which their donations were received.

ORRIN DAY, Esq. Catskill, N. Y.	\$ 150 00
Baron de CAMPAGNE, Pfefficon, Switzerland,	664 00
Mr. ISAAC CLARK, Boston, Mass.	100 00
Rev. SERENO E. DWIGHT, Boston, Mass. by ladies of Park St. Church,	50 00

Rt. Rev. ALEXANDER V. GRISWOLD, D. D. Bishop of the Eastern Diocese, by members of St. Paul's Church, Boston,	\$50 00
Rev. SAMUEL F. JARVIS, D. D. Boston, Mass. by members of St. Paul's church,	50 00
Rev. ASA EATON, Boston, Mass. by members of St. Paul's church,	50 00
* Rev. DAVID OSGOOD, D. D. Medford, Mass.	50 00
Rev. WILLIAM BLAIN, Middletown, N. Y. by Fem. Benev. Soc.	50 00
Rev. BENJAMIN TAPPAN, Augusta, Me.	50 00
Maj. JOHN PITCHLYN, U. S. Interpreter for the Choctaws, Choctaw nation, Mississippi,	1,000 00
P. ALLEN, Esq. South Hadley, Mass.	100 00
* DAVID J. MONGIN, Esq. Dawfuskie Island, S. C.	100 00
Rev. PETER STARR, Warren, Con. by Young Men's For. Miss. Soc.	50 00
Mr. GEORGE W. COE, Savannah, Geo.	100 00
THOMAS SANDERSON, Esq. Whately, Mass.	200 00
WILLIAM KIRKPATRICK, Esq. Lancaster, Penn.	170 00
Mr. ANSON G. PHELPS, New York city,	100 00
Mr. MOSES ALLEN, New York city,	100 00
Mr. NORMAN McLEOD, Boston, Mass.	100 00
Rev. THOMAS PUNDERSON, Huntington, Con.	50 00
Rev. NATHAN PERKINS, Amherst, Mass. by Fem. Cent So. of the 2nd par.	50 00
Count DÖNHOF, Hohendorf, South Prussia,	222 00
SAMUEL T. ARMSTRONG, Esq. Boston, Mass.	100 00
Rev. LUTHER F. DIMMICK, Newburyport, Mass. by the Mon. Con.	50 00
ARTHUR TAPPAN, Esq. New York city,	100 00
Rev. THADDEUS POMEROY, Gorham, Me. by the Mon. Con.	50 00
SOLOMON ALLEN, Esq. Philadelphia, Penn.	100 00
JONATHAN KILBOURN, Esq. Sandersfield, Mass.	150 00
CALEB ATWATER, Esq. Wallingford, Con.	100 00
Rev. BAXTER DICKINSON, Longmeadow, Mass. by Young Gentlemen,	50 00
Rev. ASA RAND, Portland, Me. by Mon. Con. in Gorham,	50 00
Rev. RICHARD S. STORRS, Braintree, Mass. by Mr. N. Willis of Boston.	50 00
Rev. SEWALL HARDING, Waltham, Mass. by Fem. Char. Society,	50 00
Rev. JOSEPH HARVEY, Goshen, Con. by a friend through For. Miss. Soc. in Litchfield Co. Con.	50 00

Officers of the Board.

President.

REV. JOSEPH LYMAN, D. D.

Vice-President.

HON. JOHN COTTON SMITH, LL. D.

Recording Secretary.

REV. CALVIN CHAPIN, D. D.

Prudential Committee.

HON. WILLIAM REED,
REV. LEONARD WOODS, D. D.
JEREMIAH EVARTS, Esq.
HON. SAMUEL HUBBARD, and
REV. WARREN FAY.

Corresponding Secretary.

JEREMIAH EVARTS, Esq.

Assistant Secretary.

MR. RUFUS ANDERSON.

Treasurer.

HENRY HILL, Esq.

Auditor.

CHESTER ADAMS, Esq.

All communications, relating to the General concerns of the Board,
may be addressed to
JEREMIAH EVARTS, Esq.
Corresponding Secretary,
Missionary Rooms, No. 69, Market Street,
BOSTON.

All letters, relating to the Pecuniary Concerns of the Board, may
be addressed to
HENRY HILL, Esq.
Treasurer,
Missionary Rooms, No. 69, Market Street,
BOSTON.

☞ The Missionary Rooms are open daily during the hours of business.

DONATIONS AND CONTRIBUTIONS,

Will be received at the Missionary Rooms, and by the following gentlemen;
who, beside many others, have obligingly consented to act as agents of the Board.
viz.

Dea. Nathan Coolidge, Windsor, Vermont.	
D. S. Whitney, Esq. Northampton,	} Massachusetts.
James W. Robbins, Esq. Lenox,	
Mr. Samuel Tenney, Newburyport,	
Henry Hudson, Esq. Hartford,	} Connecticut.
Francis A. Perkins, Esq. Norwich,	
Timothy Dwight, Esq. New Haven,	
Mr. John P. Haven, City of New York,	} New York.
Rev. David Porter, D. D. Catskill,	
Rev. John Frost, Whitesboro',	
Dr. William G. Hooker, Whitehall,	
Mr. Josiah Bissell, jun. Rochester,	
Robert Ralston, Esq. Philadelphia.	
Mr. William Slocomb, Marietta, Ohio.	
William Maxwell, Esq. Norfolk, Virginia,	
H. C. M'Leod, Esq. Charleston, S. C.	
Mr. S. C. Schenk, Savannah, Georgia.	
Samuel Postlethwaite, Esq. Natchez, Mississippi.	
Mr. George Green, New Orleans.	
Mr. William Raser, Mobile.	

Donations will also be received by any member of the Board.

When a considerable sum is to be remitted from a distance, one of the following modes is recommended;—either to deposit the money in the United States Bank, any of its branches, the Mechanics' and Farmers' Bank at Albany, the Eagle Bank at New Haven, or the Hartford Bank, to the credit of HENRY HILL; or, in the second place, to obtain a draft from some bank, or responsible individual, payable to the order of HENRY HILL. When money is deposited, the Treasurer should be immediately informed of the deposit, with the name of the depositor. If drafts on Boston cannot conveniently be obtained, those on other large towns will be equally acceptable.

FOURTEENTH ANNUAL MEETING
OF THE
AMERICAN BOARD OF COMMISSIONERS
FOR
FOREIGN MISSIONS.

THE fourteenth annual meeting of the American Board of Commissioners for Foreign Missions was held at the Court House, in the city of Boston, September 17th and 18th, 1823.—Present,

Hon. JOHN HOOKER,
Hon. STEPHEN VAN RENSSELAER, LL.D.
Rev. SAMUEL AUSTIN, D. D.
Rev. JEDIDIAH MORSE, D. D.
Hon. JONAS PLATT,
Rev. CALVIN CHAPIN, D. D.
Hon. WILLIAM REED,
Rev. LEONARD WOODS, D. D.
Rev. JEREMIAH DAY, D. D. LL.D.
Rev. HENRY DAVIS, D. D.
Rev. JOHN H. CHURCH, D. D.
Rev. WILLIAM ALLEN, D. D.
JEREMIAH EVARTS, Esq.
Hon. SAMUEL HUBBARD, and
Rev. WARREN FAY.

The Rev. LUTHER F. DIMMICK took a seat as an Honorary Member.

The President of the Board having been removed by death, in the course of the year past, and the Rev. Dr. LYMAN, the Vice President,

though in the city for the purpose of attending, being detained from the meeting by bodily indisposition, the Hon. JOHN HOOKER, pursuant to a by-law, took the chair.

The session was opened with prayer by the Rev. Dr. AUSTIN; and, on the second day, by the Rev. Dr. DAVIS.

Mr. EVARTS presented his Report, as Treasurer for the month of September, 1822; and HENRY HILL, Esq. as Treasurer for the remaining eleven months of the year, from Oct. 1, 1822, to Aug. 31, 1823; which reports, as examined and certified by the Auditor, were accepted.

From these statements it appeared, that the receipts of the Board, during the year preceding August 31, 1823, were \$55,808 94, and that the expenditures were \$66,379 75.

The Corresponding Secretary read the introduction to the Report of the Prudential Committee; and, at several different times during the session, gave a verbal account of the missions under the direction of the Board.

A letter from WILLIAM T. MONEY, Esq. and a letter from WILLIAM WILBERFORCE, Esq. both members of the British Parliament, were read, expressing the deep interest, which these gentlemen take in the Eastern Missions conducted by this Board: Whereupon,

Resolved,

That the Board entertain a grateful sense of the very kind attention paid by William T. Money, Esq. to our Missionaries at Bombay; of the testimony he has promptly given to the wisdom of their measures, and the fidelity with which they prosecute their object; and of his readiness to afford every facility in his power to promote the full influence and ultimate success of the American Mission; and that the Corresponding Secretary be desired to communicate this resolution, with all due respect, to Mr. Money.

Resolved,

That the thanks of this Board be presented by the Corresponding Secretary to William Wilberforce, Esq. for the deep interest he has taken in the objects of this Board; particularly in introducing the blessings of the Gospel in the East Indies; and for what he has done, and generously offers to do in future, for the attainment of these objects; and that the Board very sincerely reciprocate his wishes for a cordial union and co-operation in carrying forward the great schemes of benevolence, which have been devised and adopted in both countries, for the conversion of the world.*

* In the part of his letter, to which allusion is here made, Mr. Wilberforce says: "I can truly declare to you, that I never can be employed in any manner more gratifying to my feelings, than when I am co-operating with my Christian brethren of the United States for the accomplishment of any common labor of love.—It has been delightful to see, that the institutions of both countries, for the purposes of Christian benevolence, have had the blessed effect, besides their direct object, of cementing the mutual attachment of all good men, on both sides of the Atlantic, towards each other."

The following officers of the Board were chosen for the year ensuing; viz.

Rev. JOSEPH LYMAN, D. D.	<i>President;</i>	
Hon. JOHN COTTON SMITH, LL.D.	<i>Vice President.</i>	
Hon. WILLIAM REED,		} <i>Prudential Committee.</i>
Rev. LEONARD WOODS, D. D.		
JEREMIAH EVARTS, Esq.		
Hon. SAMUEL HUBBARD, and		
Rev. WARREN FAY,		
JEREMIAH EVARTS, Esq.	<i>Corresponding Secretary.</i>	
Rev. CALVIN CHAPIN, D. D.	<i>Recording Secretary.</i>	
HENRY HILL, Esq.	<i>Treasurer, and</i>	
CHESTER ADAMS, Esq.	<i>Auditor.</i>	

The Rev. EDWARD D. GRIFFIN, D. D. and the Rev. HEMAN HUMPHREY, D. D. of Massachusetts; S. V. S. WILDER, Esq. late of Paris, now of Massachusetts; the Rev. BENNET TYLER, D. D. of New Hampshire; the Rev. LYMAN BEECHER, D. D. of Connecticut; the Rev. JOHN H. RICE, D. D. of Virginia; and EDWARD A. NEWTON, Esq. of Calcutta, were unanimously elected members of the Board.

The Committee,* who were appointed at the last annual meeting of the Board to report what sum, in their opinion, should be allowed the Corresponding Secretary from the profits of the Missionary Herald, so that he should receive, in all, no more than a fair compensation for his whole time devoted to the concerns of the Board, reported, in substance, that in case one thousand dollars annually should be paid from the Treasury to the Corresponding Secretary, an additional sum of one thousand dollars should be allowed to the same officer, as Editor of the Missionary Herald, from the profits of that work. The report was signed by Samuel H. Walley, Henry Gray, William Ropes, and Thomas Vose, Esqs. (the Rev Mr. Dwight being absent from Boston when it was drawn up,) and referred to a previous report of the same Committee, in which the reasons of their decision were stated at large. The principal reasons were, in brief, that the Corresponding Secretary should, in order to the uninterrupted discharge of the duties of his office, be free from care and anxiety as to providing the means of support for his family; and that the sum specified is no more than a suitable support.

A document was communicated to the Board, containing a statement of clear profits of the Panoplist, and another document containing an account of the clear profits of the Missionary Herald for the years 1821 and 1822.

The Hon. JONAS PLATT, the Rev. President ALLEN, and the Hon. JOHN HOOKER, were appointed a Committee to report on the avails of the Missionary Herald, and the application of those avails.

The Hon. WILLIAM REED, the Rev. Dr. AUSTIN, and the Rev. Pres-

* See Missionary Herald for November, 1822; p. 333.

ident DAVIS, were appointed a Committee to report the amount of compensation, which JEREMIAH EVARTS, Esq. ought to receive for his services as Corresponding Secretary, and as Editor of the *Missionary Herald*.

The Rev. JOSHUA BATES, D. D. was chosen preacher for the next annual meeting; and the Rev. SAMUEL AUSTIN, D. D. was chosen to preach in case of his failure.

Resolved,

That the appointment of an Assistant Secretary, in the department of Corresponding Secretary, is necessary.

At 7 o'clock in the evening of Wednesday, public worship was attended at Park-street church; and the annual sermon before the Board was delivered by the Rev. President DAY, from Nehemiah vi, 3; *And I sent messengers unto them, saying I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?*

When the Board met, on Thursday morning, the Rev. Drs. MORSE, AUSTIN, and DAVIS, were appointed a Committee to present the thanks of the Board to the Rev. Dr. DAY for his sermon, and to request a copy for the press.

A letter was communicated from Tamehameha, (usually denominated Riho-Riho,) king of the Sandwich Islands, composed and written by himself, and addressed to the Board; Whereupon,

The President and Secretaries of the Board were appointed a Committee to prepare and transmit to the king an answer, expressing the thanks of the Board for his letter, and for his kindness to the missionaries; together with such other sentiments, as they shall deem advisable.

The Hon. JOHN C. SMITH, the Hon. BENJAMIN TALMADGE, Gen. DANIEL B. BRINSMADE, the Rev. DAVID L. PERRY, and the Rev. CHARLES A. BOARDMAN, were chosen Agents of the Foreign Mission School in Cornwall.

Resolved,

That the Hon. JOHN C. SMITH, the Hon. JONAS PLATT, the Rev. Dr. MORSE, JEREMIAH EVARTS, Esq. and Gen. VAN RENSSELAER, be a committee to prepare a memorial to the Government of the United States, on the general subject of the civilization and moral improvement of the Indian tribes within the limits of our national territory.

WILLIAM T. MONEY, Esq. member of the British Parliament, was unanimously elected a Corresponding Member of this Board.

The Committee on the subject of compensation to be allowed the Corresponding Secretary, reported, that they entirely concur with the Committee, appointed by the Board last year, in the sum reported by them, as predicated upon a reasonable and economical estimate of the expenses to which the Secretary is necessarily subjected by his office, in supporting a family in Boston, and to which the entire devotion of his time and talents to the service of the Board eminently entitle him.

together with the gratitude of the Christian community. They therefore recommend, that the sum of one thousand dollars be granted to Jeremiah Evarts, Esq. as Corresponding Secretary of the Board; and that the further sum of one thousand dollars be allowed to him as Editor of the *Missionary Herald*, to be included in the expenses of that publication.* This report was accepted.

The Committee on the subject of the avails of the *Missionary Herald*, and the appropriation of those avails, reported.

That they find the profits of that work, for the year 1822, already received, amount to the sum of \$4,200 51,—or, deducting the sum allowed for editorial services, and the sum charged for copies distributed gratuitously, the clear profits, already received, amount to the sum of \$1,225 51.†

The committee also recommended, that, for the present, the clear profits of the *Missionary Herald*, after paying the compensation of the Editor, be placed in the general funds of the Board. Accepted.

Resolved,

That the Board approve the conduct of the Prudential Committee in appointing suitable agents to visit the missionary stations among the Indians, from time to time, and recommend a continuance of similar measures.

The Rev. Dr. MORSE, the Rev. Dr. DAY, and the Hon. JONAS PLATT, were appointed a committee to communicate with the Prudential Committee on the subject of a missionary establishment at Green Bay.

Mr. RUFUS ANDERSON was elected Assistant Secretary, in the department of Corresponding Secretary.

* Since the meeting of the Board, five gentlemen in Boston, well acquainted with the circumstances of the case, all of them liberal contributors to the general objects of the Board, and four of them subscribers of \$100 annually to the Printing Press for Western Asia, have addressed a letter to Henry Hill, Esq. Treasurer, expressing their full acquiescence in the above report, and engaging to pay \$100 each toward the support of the Corresponding Secretary, for the next year; thus leaving \$500 to be drawn from the Treasury, and \$1,000 from the profits of the *Herald*.

† The sum remaining due from subscribers and agents, cannot be exactly ascertained before this sheet goes to press; but it exceeds \$3,000. How large a part of this sum will be ultimately received, is uncertain. About 1000 copies of the volume remain on hand, which, (or so many of them as shall not be sold,) can be gratuitously distributed, in such a manner as very essentially to promote the objects of the Board.

Thus, taking into the account the value of the copies which have been and will be gratuitously distributed, the support which has been afforded to an officer of the Board, and the clear profits received and to be received in money, the *direct aid* yielded to the missionary cause, by this volume of the work cannot be estimated at a less sum than somewhere between \$6,200 and \$6,400; a larger sum than was ever before received by any society as the profits of a similar publication, and quite as large as was ever expected from this work by any persons acquainted with the expenses, the allowance made to agents, and the unavoidable losses.

The profits of the preceding volume, estimated in the same way, do not vary much from \$2,500. That volume was subjected to some extraordinary expenses, and the edition was but half as numerous as that of the last volume. The clear profits, which remain after the sum paid to the Editor is deducted, are added to a permanent fund for the support of the Corresponding Secretary. This fund, commenced by the benefactions of individuals, now amounts to more than \$6,000; and it is deemed by many friends of missions a very desirable object, that a specific fund should exist sufficiently large to support the principal officers of the Board.

The Corresponding Secretary was directed to present the thanks of the Board to the Mayor and Aldermen of the city of Boston, for the use of a room in the Court House, during their present session;—

To the members of Park street church for the use of their house of public worship, in the religious services of the annual meeting;—

To the choir of singers for their presence and aid on the same occasion;—and

To those families and individuals, whose kindness and hospitality have been experienced by the members of the Board.

Resolved,

That the thanks of the Board be presented to all auxiliary societies, churches, and congregations, and to all individuals, who have contributed to the funds, or in any other way promoted the objects of the Board.

Resolved,

That the success attending the labors of the missionaries, at several stations under the care of this Board, and the progress of missions generally, have been such as to afford abundant reward for past sacrifices, and great encouragement to future exertions.

Resolved,

That the urgent claims of many parts of the heathen world, now open for evangelical exertions, and the recurring wants of the missions already established by this Board, make it the imperious duty of the Prudential Committee to use the most efficient means in their power to obtain resources adequate to the demands for increasing expenditures.

Resolved,

That the Board are concerned to find, that the deficiency of receipts during the present year, compared with the expenditures, has been considerable. They confidently believe, however, that American Christians will never relinquish any of the benevolent objects which they have undertaken; and that they will increase their efforts, till the messengers of salvation shall have visited every country, and the proclamation of mercy shall have been made to all the children of men.

Resolved,

That the next annual meeting of this Board be holden in the city of Hartford, Conn. on the third Wednesday of September, 1824, at 9 o'clock, A. M. and that the Recording Secretary make the arrangements necessary for the accommodation of the members at that meeting.

Resolved,

That it shall be the duty of the Prudential Committee to compile and publish a Report, including their Report for the last year; the Report from the Agents of the Foreign Mission School; a statement of the Treasurer's accounts; such a detail of donations as may be found useful; extracts from the minutes of the present session; and such other information, as they shall deem calculated to promote the great and benevolent objects of the Board.

The session was closed with prayer by the Rev. Dr. CHURCH.

REPORT

OF THE

PRUDENTIAL COMMITTEE.

BRETHREN,

Again convened to deliberate on those great interests, which Divine Providence has committed to us, we are naturally prompted to acknowledge our inability to secure the success of missions, unless wisdom from above shall be granted. Measures of the most promising aspect, labors of the most arduous character, accompanied by the favor of good men, and extorting a tribute of respect from *the world lying in wickedness*, will all remain ineffectual, if the Lord of life and glory does not send forth spiritual influences, and adopt the work as his own.

How does it become the friends of missions, then, to renounce all confidence in schemes of man's devising; to see the impotence of all merely human combinations; and to expect success only from the means appointed in the Bible, accompanied by that energy of the Holy Spirit, which will be given, in such measure as shall seem best to Infinite Wisdom. Especially should the conductors of missions, and those who enter the field of labor as missionaries, entertain such views of their dependence, as shall preserve them from presumption on the one hand, and despondence on the other. With purity of motive, and simplicity of aim, they should follow, without hesitation, wherever Providence leads. To ascertain the indications of Providence, they should examine with the utmost candor the modern history of missions, comparing it with the accounts of the early propagation of Christianity, which are given us in the New Testament. With a perfect willingness to receive valuable hints from every quarter, to gain practical wisdom wherever it is to be found, and to forsake

measures, which prove to be mistaken or injurious, they should possess decision, fortitude, and perseverance. It is not to be expected, that such a work as the conversion of the world can be accomplished without encountering great difficulties. Still the standard of divine truth will advance and probably with an accelerated progress; and the standard of rebellion against God will fall, though the struggle may be long and violent. Happy day, when the god of this world shall be deprived of his long usurped dominion, and the Lord Jesus Christ shall be loved and glorified by the whole family of man.

Before entering upon the detail of missionary proceedings, propriety demands that we advert to those dispensations of Providence, which remind us, in an affecting manner, that every earthly tie must speedily be sundered by death. Two beloved and honored members of this Board, both of whom were present at our last anniversary, have lately descended to the tomb. Though moving in different spheres, and summoned hence at different periods of life, both were extensively known to the public by their able and faithful services; and the memory of both is held in affectionate respect by the religious community.

PRESIDENT MOORE was unexpectedly removed, in what appeared to be the very prime of his days. As a minister of the Gospel, a director of education in several colleges, a friend and patron of charitable institutions, especially of those which have for their object the dissemination of revealed truth in all lands, he was highly esteemed by those who knew him. In private life, his amiable disposition, his kindness and urbanity, his gentleness and condescension, united with a firm adherence to principle and a love for the truth as it is in Jesus, greatly endeared him to the circle of his friends.

The venerable man, who has presided over the deliberations of this Board from its first organization, except on a single occasion when urgent public business detained him from the annual meeting, is also numbered with those, who have finished their course with joy. GOVERNOR TREADWELL was among the first to engage in sending the Gospel to the inhabitants of the new settlements. For many years he was President of the Trustees of the Connecticut Missionary Society. He felt a deep interest in the modern exertions of British Christians to evangelize the

heathen, and rejoiced to see the American churches rise to take part in the same beneficent labors. No concerns were so important in his eyes, as those which relate to the kingdom of Christ; and in no employment did he manifest such unmingled satisfaction, as in associating with his brethren to make the offers of salvation known to all who are ignorant of them. As President of this Board and of the Board of Agents for conducting the Foreign Mission School, the soundness of his judgment, and the steadiness of his devotion to the great objects in view, were conspicuous.

Naturally endowed with superior powers, he had cultivated them by reading, conversation with the wise and good, and by laborious investigations of moral and religious truth. From early life his attachment to the Word of God, and the glorious scheme which it reveals, became stronger and stronger. His fellow citizens confided to him various important trusts, which he received with a religious sense of his responsibility, and discharged with the strictest integrity, and a constant regard to the great interests of society. During a long life, the efficacy of religious principle was visible in his character and conduct. Whether he was called to act as a magistrate, a counsellor in ecclesiastical affairs, or a director of missionary concerns, the same faithfulness in examining, and conscientiousness in deciding, were invariably manifest. The trials of life he bore with fortitude and equanimity; his confidence in God was unshaken; and his death full of consolation and hope.

While we mourn over the grave of one beloved and venerable friend after another, we are constrained to lament our want of activity in the service of our Lord. Few are the years, which remain to us. Let us then be admonished to put forth our utmost efforts in a cause, which not only demands the best affections and labors of men on earth, but receives the ready ministrations of those exalted beings, who surround the throne of God, and rejoice in the tidings of sinners brought to repentance.

In tracing the history of the Board, and of the missions under its direction, though disappointments sometimes intervene and occasion apprehension at least, if not anxiety, there is much to impart courage, and to warrant the expectation of ultimate success. At several stations, the harvest is commencing

almost as soon as the seed is sown; and at several others, the prospect is good and the field of labor inviting. Even at those places where God has exhibited fewer tokens of his peculiar presence, no distrust is entertained by the missionaries of the stability of the divine purposes; nor is their confidence at all weakened, that these purposes, as they are revealed to us, do infallibly secure the universal prevalence of the Gospel.

According to the customary arrangement of their annual Report, the Committee begin with the

MISSION AT BOMBAY.

From what was said in the last annual Report it would be gathered, that the health of Mr. Bardwell would not permit his return to the field of his missionary labors. This appears, indeed, to be the conclusion, to which a prudent regard to the nature of his complaint and the effects of a tropical climate lead the mind. It has been deemed expedient, therefore, that the connexion between the Board and Mr. Bardwell be dissolved by mutual consent, and that he be at liberty to enter into new engagements, as a minister of the Gospel, wherever Providence shall call him. Such a dissolution has taken place; and there is a prospect of his being speedily invited to enter upon the pastoral office, in circumstances which promise great usefulness.

So important a measure as giving up a connexion, which involved a solemn consecration to the service of Christ among the heathen, was not taken without great deliberation on the part of all, who were called to act in reference to it. The missionaries at Bombay sent a very urgent invitation to Mr. Bardwell, requesting his return, if it would not be evidently rash, and therefore probably in vain. His own inclinations, and those of Mrs. Bardwell, were strongly in favor of returning. The advantages, which he would possess, in consequence of his former residence, his knowledge of the Mahratta language, and his acquaintance with the plans and operations of the mission, and with different classes of the inhabitants, were considered as very great. The question demanded, therefore, thorough and repeated examination. After every such examination the result was the same; and, setting other considerations aside, it was deemed highly unad-

visible to incur the expense of sending a missionary and his family to the field of labor, with a probability amounting almost to certainty, that he would, very soon after his arrival, be disabled from taking any part in the work, which had called him thither.

The same disease, which impelled Mr. Bardwell to leave his station, made it necessary for Mrs. Graves to pursue the same course. She was seized with the liver complaint, for the third time, about the first of May, 1822. The attack was very obstinate, and her life was almost despaired of. After two months of illness, however, her physicians thought it probable that she might recover by means of a voyage, but in no other way. Though this was a very painful expedient, on account of the expense which it involved, the separation from her husband, and the interruption of those labors to which she had been devoted, yet the missionaries unanimously advised to it. She accordingly embarked for Liverpool early in July; arrived there in November; was kindly entertained by the friends of missions, for several weeks; reached New York in February; and has spent the spring and summer in New England and the state of New York, among her relations and friends. Her health has been regularly improving, till her complaint is apparently removed; and she is anxiously desiring to re-embark for India, with the confident expectation of being able to enter again upon those duties, from which she was torn away. It is hoped that the numerous individuals, who have heard, from Mrs. Graves, a description of the wants of the heathen, will not speedily forget those wants; and that females, especially, will not cease to sympathize with those of their own sex, who have gone forth as helpers in the divine work of making Christ known to ignorant and depraved idolaters. Nor should this sympathy be confined to words, or evanescent feelings, or occasional contributions; but it should rather ensure a steady, uniform, and liberal series of cheerful offerings for the cause of Christ. If such should be the effect of personal intercourse with those, who have witnessed the enormities of paganism, it will diminish the regret, which is felt in every case, when a missionary is obliged to suspend his labors, and return to this country;—an event, which is justly regarded as in itself a very great evil.

The health of the missionaries generally has been as good, during the last year, as during almost any preceding year. Pain-

ful experience teaches them, however, that the climate is very unfriendly to life, during the period of infancy and childhood. The two children of Mr. Nichols, a son and a daughter, have been taken from their parents in quick succession.

The only remaining change in the domestic circumstances of the mission families, which deserves a distinct notice, is a matrimonial connexion between Mr. Garrett and Mrs. Newell. This connexion took place in May, 1822.

PREACHING THE GOSPEL.

The labors of the missionaries in proclaiming the salvation of Christ, either by public preaching, or in more retired circles, have been so uniform, and of a kind so often described heretofore, that they are not much dwelt upon in the communications of the last year. The joint letter of January 6, 1823, which has recently come to hand, contains more particulars relating to this subject, than some of those which preceded it. The following extracts will be acceptable.

"We still continue our usual method of addressing the Gospel to the people, by the way side, in the field, at their houses, and in their assemblies, as we meet with them on going out for the purpose daily. Besides this, we avail ourselves of opportunities, which we esteem suitable, of making regular appointments, in various places; sometimes weekly, sometimes daily, and sometimes twice a day, according to our ability and the prospect of collecting the people. Our method of conducting these meetings is various, according to the circumstances of the hearers. We sometimes commence and close by singing and prayer. Sometimes we deliver written discourses. At others, we read and explain, and endeavor to apply, the Scriptures; and, often, after reading a portion of Scripture, we address the people *extempore*, from some particular text. The number of hearers is various, from ten individuals to two or three hundred. Some persons of every class are occasionally present. Sometimes the stillness and attention almost or quite equal that of an assembly in our native country; and sometimes there is conversation and confusion, opposition, resentment, reviling and blasphemy. And though we see much to discourage expectation from human means alone, yet we see nothing which leads us to think a general and powerful effusion of the Divine Spirit impossible or improbable. We see nothing, which proves in the least, that such a blessing will be long delayed. Nor can we exhibit any positive evidence that it will soon be granted. It is not for us to know the times and seasons, which our Heavenly Father has put in his own power. But the more extensively we declare the Gospel, and the greater the increase of the knowledge of it among those who have heard it most, the stronger are our hopes that it will prove saving. And we think we discern some favorable symptoms;

none infallible indeed; but some, which we think we should mention with gratitude to Him, who holds the hearts of all men in his hands.

"The Jews in this region, though they are not numerous, naturally excite much of our interest and compassion. Our Jewish school teachers, and some others of that people with whom we are acquainted, have manifested an encouraging attention, and a degree of impression in favor of the truth, which we cannot but hope will soon break through the fear of man and be openly avowed. We have similar but stronger hopes, in regard to our Jewish superintendent of schools. He expresses a speculative conviction of the truth of the Christian religion; and also, at times, manifests a considerable degree of concern for his soul. One of our Jewish school teachers, after reading, in company with him and several other Jews, from our tracts written for them, said so much in favor of the Christian religion, as to subject himself to a fine imposed by his people. There are also some Hindoos, who manifest a rather increased attention; and, to a considerable extent, give evidence of a speculative conviction of the truth. So do, also, a few Mussulmauns and more Catholics. Some of the latter have manifested a determination to read the Scriptures, at all events. Others, indeed, some of every class, Hindoos, Catholics, Mussulmauns, and Jews, manifest a determined and settled opposition to the Gospel. But few are so much opposed as to prevent their receiving occasional instruction and admonition.

"We trust, therefore, that our Christian friends, who know the power and ways of God, will neither faint nor fear; but encourage themselves in Him, and perseveringly seek his blessing, on the work of our hands.

"As to our own spiritual state, which is no trifling criterion of our hopes, we confess we have much to lament; and feeling this, we have commenced a monthly fast, on the same day as that observed by our brethren in Ceylon. These seasons we have found precious, and we trust they will be found profitable, by contributing to prepare us to witness displays of divine power among the people, and to keep us nearer our precious Savior. We cherish the hope that, through divine grace alone, we shall still be made to rejoice, according to the days wherein we have been afflicted, and the years in which we have seen evil. But, however this may be, we will endeavor, in regard to our own mission, to confide in the divine wisdom and goodness; and, in regard to others, we will ever rejoice and praise the Lord, for the blessings which rest on them, and for the effusions of the Holy Spirit in our native land, as well as for all the success divinely vouchsafed towards every institution formed to promote the cause of Christ. By all events, distant or near, which favor that cause, we feel ourselves refreshed and blessed; and, believing it to be essential to our holy religion, to possess and exhibit a spirit of universal benevolence, we take the present opportunity of declaring ourselves, unitedly and individually, deeply interested in the prosperity of all societies, that seek the promotion of peace and the complete abolition of war. May they all prove greatly instrumental in establishing that kingdom, which is to extend over the whole earth, and which consists in peace and love."

To the foregoing account, which is given by all the missionaries, it is deemed proper to subjoin the following statements, drawn from a letter of Mr. Nichols to the Corresponding Secretary, dated June 30, 1822.

"I have had no serious indisposition, since my return to my station; and though my former strength has never been recovered, yet I have been enabled to attend to

the various duties of the mission with much satisfaction. I can say with truth, that no part of my missionary life has been more pleasant, or more encouraging. In obedience to the admonitions of medical friends, I have not passed my time in so sedentary a manner, as I was accustomed to do. I found by sad experience, that I could not sit all day in reading native books, translating, &c. Of course I have been out more among the people, seeking opportunities to communicate to them the blessed Gospel: and, in this respect, I have been much favored. I have greatly increased my acquaintance with the heathen in this large town, and populous vicinity.

“This I conceive to be a matter of great importance. The heathen, in general, are not likely to be much affected by what they hear from a missionary, whom they have never seen before, and may never see again; of whose circumstances and feelings they have no knowledge, and whom they suppose to be equally ignorant of theirs. By their habits, manners, prejudices, and language, the heathen are at first separated from us by an almost impassable barrier. But this barrier must be passed, by a series of kind attentions and familiar intercourse. Light and knowledge must be let into their minds, through the medium of their own reflections, and in the channel of their own habits. Hence I have found it important to begin conversations with this people on worldly subjects; that is, such as affected them most; to sympathize with them in trouble, and to manifest an interest in all that concerns them. If it is important for a minister, in a Christian land, to remove prejudice and create affection on the part of his charge towards himself, it is not less so among a heathen people. To gain an extensive acquaintance requires intercourse every day; an intercourse, which must be continued for years. Let a Hindoo, or Mussulmaun, settle in New York or Boston. He might be known there, as we are known here, by the distinction of dress, complexion, &c. in a short time; but how long might he reside there, before he could gain a tolerable acquaintance with a considerable number of persons? I am happy to say, (and I would do it with humility and gratitude,) that I have been enabled to extend my intercourse and acquaintance, during the past year, to a large number of people, whom I had not been able to visit before. Many, who were once shy, and cold, and jealous, have been led to free conversations on the Gospel, and on their own false religion.

“Tannah is a very large and growing town, and, with all the region round about, is wholly given to idolatry. No breath of the Spirit has yet infused life into these dry bones. Yet, I dare not say, that the Spirit of God is not working here. I dare not say, that arrows of conviction have not been fixed in many a heart. Certain I am, that many have heard the Gospel frequently and distinctly proclaimed. Often have I returned home in the evening, after having been for hours in the high ways and hedges, my heart burning with the ardent hope that God was about doing great things here; and often have I returned with a heavy heart, saying, our *hope is lost*. But blessed be God, he does not cease to regard us in mercy, though he has not yet given us *souls for our hire*. We are satisfied with the portion he has given us, though, like Abraham in Canaan, we have no inheritance except by promise.”

It will probably be found, when Christianity comes to prevail in all western India, (as will surely be the case at some future time, and may be the case before the present generation shall

have disappeared,) that the instructions of the missionaries, given in the various methods which they employ, will have excited many individuals to inquire into the nature of religion, and to seek for a better foundation of their hopes than idolatry and superstition can furnish. The history of the church does not afford any instance of divine truth being clearly proposed to the understandings and consciences of men, through a long series of years, without producing its appropriate effects in the conversion and sanctification of souls. Times of darkness and discouragement have not been unfrequent; and the result of evangelical preaching is not always seen immediately; but sooner or later it will be discovered and acknowledged, that the testimony of God is not declared in vain. On this uniformity of the divine proceedings,—on the command of Christ, the example of the apostles, and the numerous promises of a day of glory to the world, the missionaries and their friends may securely rest, so long as they cheerfully and faithfully discharge their respective duties. A reliance on God, as the only efficient cause of a spiritual renovation, and as bestowing his grace according to the decisions of unerring wisdom, does not imply, however, that Christians should look with the same emotions upon a moral desert, and upon a field *which the Lord hath blessed*. When tokens of the divine favor are withheld, and nothing but a vast region of spiritual death is spread before the eye, there is peculiar occasion for mourning and humiliation before God;—for a strict examination, whether the message of salvation is delivered in the manner adopted by our Lord and the apostles; and for importunate prayer, that those who act as ambassadors of Christ to a guilty world may be under the special guidance of the Holy Ghost; and that those who hear may have their hearts opened, by the same divine influence, to receive the truth in love. It should not be felt, that the conversion of the heathen is to rest, so far as human instrumentality is concerned, upon missionaries alone. Every friend of Christ should take a share, not only in furnishing the resources by which the work is carried on externally, but in bearing upon his heart the burden of a world sinking under the weight of sin,—a world exposed to perdition, even now experiencing God's displeasure, and yet madly rejecting the salvation of the Gospel, which is so freely and invitingly proposed to all.

MISSION CHAPEL.

Intimately connected with public preaching is the erection of a permanent building, dedicated to the worship of God, and designed to accommodate the native population. Several years ago this was considered as a very desirable object, and was brought distinctly before the Christian public of this country as deserving of particular attention. Donations were solicited to enable the missionaries to incur the necessary expense. The appropriations made to this object by donors were, however, quite inconsiderable; owing doubtless to the fact, that most contributors are willing, in a case like the present, that the Committee should appropriate the general funds at their disposal, to such objects, and in such proportions, as to them shall seem advisable. Subsequently to the period here referred to, the demands upon the Board were very pressing, and the various missions experienced considerable embarrassments, for want of money to discharge their ordinary expenses; and there has been no period, down to the present moment, when the immediate engagements of the Board have not absorbed the receipts.

A favorable opportunity of procuring a site for a Mission Chapel having occurred, the missionaries thought it should not be disregarded. Their proceedings with respect to this matter are thus described in the last joint letter:

“We have long felt the need of a house in which to hold religious exercises for the natives, and which might also be known as a permanent place where we communicate, and where all may receive, religious instruction. For this object we have been expecting direction and aid. In October last, we met with a small piece of ground, about eighty feet by sixty, well situated, and which we could then obtain. We thought it inexpedient to suffer the opportunity of purchasing it to pass by. We therefore bought it, and have secured its title for the Board, at 1350 rupees, (about 600 dollars.) We at first thought of erecting on it a very cheap temporary building, which might accommodate a school and a few occasional hearers. But, as the period we thought would not be long, before we should be furnished with more ample means, we concluded to avoid the expense of two buildings by erecting a permanent one at first. We have received some assistance from Europeans in this region, and hope to receive more; but however small the sum we may receive here, we trusted that our patrons and friends, after the communications which have been made, would allow us to presume on their assistance to defray the debt. We have therefore commenced a building, sixty feet by thirty-five, a plan of which will accompany this. The walls, according to the usual custom of this country, are of stone and mortar, and now raised

about eight feet. The full height is to be twenty. Mr. West, a professional builder, has undertaken the superintendence of the whole business; and that without accepting any compensation. We are thus freed from the perplexing employment of procuring materials and of superintending native workmen, and have our time to devote to missionary labor. And besides, there will undoubtedly be a great saving in the expense, and greater faithfulness in the execution of the work. We trust it will be nearly completed in June next, and that it will accommodate, on week days, two or three schools. Whatever the results of the undertaking may actually be, it is the desire of our hearts that the house may be a place of perpetual testimony to the Gospel of our blessed Savior, and the spiritual birth-place of many souls; and for these ends, may it be remembered in the prayers of the people of God.

The missionaries addressed a circular letter to various friends of missions in India, proposing the object briefly, and subjoining the following statement.

“A valuable piece of ground, in a *very* eligible part of the native town, near the house of the late MAHOMED ALLI KHAN, is already secured. Our schools have for years been organized and in operation, to which such accommodations as are here proposed, would be of *immediate* and *important* use. A native audience, also, has, for a considerable time, been in attendance on Christian worship; but under very great disadvantages, for want of such a building as is now contemplated: and our mission has been in operation for about eight years, and is now able to conduct public worship, in several of the native languages. Under such circumstances, no arguments, it is presumed, are necessary to show the desirableness and very great importance of providing such a building without any further delay, such a measure, even at a much earlier stage of missionary operations, has almost universally been considered as a matter of course: and especially, as at *each* of the other Presidencies there have been for years *several* similar buildings erected by the Christian benevolence of those Presidencies; whereas, no such building has even yet been erected for the instruction of the natives of Bombay.”

In consequence of this application, about 450 dollars were contributed in Bombay, and about 750 in Calcutta. Of this last sum Mr. Newton, a most liberal contributor to the Board, and to all similar institutions, gave about \$450 and solicited the residue from gentlemen of his acquaintance. The whole expense of the building, including the land, will probably exceed 4,500; leaving \$3,500 to be furnished from America. That this may be easily done, without encroaching upon the customary resources of the Board, the Committee have proposed, that a collection should be taken for the purpose, on the first Monday in January, at the monthly prayer-meeting. It is hoped that the churches will generally accept the invitation to contribute, and that this object will be

provided for, and a surplus remain to be expended in publishing portions of the Scriptures, hymn-books, and tracts, in the vernacular languages of India.

Before this time, as we have reason to believe, the contemplated building has been erected, and dedicated to the peculiar service of the Most High. The enlightened Christian will look upon such an event as one of no ordinary magnitude; especially when he considers that, as the missionaries observe in one of their letters, there has heretofore been no house of public worship, erected by Protestant Christians and designed to accommodate the natives, in the vast region, which extends north from Cape Comorin to the Russian empire, and west from the interior of India to the Mediterranean. As his eye passes over these populous realms, now shrouded in ignorance, and held in the slavery of bigotry and idolatry, he anticipates the day, when temples for Christian worship shall raise their comely spires to heaven, in every city and village; and when the people shall unite in acts of homage and gratitude to their Creator and Redeemer.

In late communications from Bombay it is mentioned, that letters had been received from *Kader Yar*, a convert from Mahomedanism, who was baptised by the missionaries, Sept. 25, 1819, and who had been sent into the interior sometime in the following year, for the purpose of distributing books and tracts, and of promoting Christianity as he might be able. The substance of what had been learned from him is contained in the following paragraph of the joint letter.

“Since we last wrote, we have received a letter from our hopeful convert, *Kader Yar Khan*. He was in Secundrabad, and, as he stated, considerably opposed, yet occupied in recommending Christianity to the people. A few had yielded their assent to its truth, and professed their resolution to practise it. We have since written, requesting him and them to come to Bombay, if possible, and also desiring him to bring his family with him; for we think he would probably be more useful, for the present, in connexion with us. Our hopes in regard to him, so long darkened by our ignorance of his residence and character, are now somewhat revived. May he soon become a faithful and accepted preacher of righteousness.”

The feelings of the missionaries, in regard to the want of great and visible success attending their labors, are described as follows:

“We doubt not that every season of making our joint communications to our beloved and respected patrons, is anticipated by them and by all our Christian

friends, with no small anxiety to hear of some success attending our labors; while *we*, at every returning season, feel our grief revive; for we have no glad tidings of souls won to Christ. We are called to weeping and mourning. Our message from the Savior is still slighted and despised. Should our eyes behold no fruit of our labors among the heathen, yet this is our consolation and our joy, that all our circumstances will contribute to the glory of the God whom we love and would serve. And we would ever remember, with gratitude and praise, the high privilege we have enjoyed in being permitted to speak for our precious Savior and testify his Gospel among so many. This privilege, during the past six months, has been but very little interrupted, by ill health or any other cause. And though the more we labor and the more we are afflicted, the more we become a by-word and a reproach among the people, yet we rejoice in Him, who is wiser than man.

“It is also only the consideration of his wisdom and goodness, which is capable of affording support, while lamenting the loss which the missionary cause has sustained, in the death of our dear brethren, Parsons and Richards. We heard of the departure of both nearly at the same time, in August last, and also of the deaths of some others, especially of Mr. Coleman, at Chittagong, and of Mr. Nicholson at Madras; the latter a missionary of the London Society. By these and other similar events, the churches are admonished of the insufficiency of what they have yet done for the heathen; and we of the short time we may expect to enjoy the privilege of publishing the Gospel among them.”

TRANSLATIONS AND PRINTING.

It does not appear that any such progress, in the work of translation, has been made during the year past, as to require particular notice. The missionaries, in consequence of holding more and more intercourse with the people, possess multiplied opportunities of ascertaining in what manner their translations are understood; and, as new editions of portions of the Scriptures are published, corrections and improvements can be made, wherever they shall be found necessary.

The printing department has languished for want of funds. In July 1822, the copies of Genesis, Matthew, and John were all distributed, except a few which were reserved for extraordinary applications. The short Epistles were also nearly all distributed; and, unless means applicable to this purpose were more abundantly furnished, a suitable supply of books and tracts could never be kept on hand. Though the printing establishment has always been conducted upon a small scale; yet much more has been expended in this way, than has been specifically thus appropriated. Some embarrassment has been felt from the want of paper; and the missionaries have suggested, that 100 reams should be

sent annually from this country. But the funds of the Board have not enabled the Committee to answer even this moderate demand. It is much to be regretted, that when presses and types are procured and have for years been employed; when a missionary printer is maintained for the sole purpose of superintending the printing office, and keeping it in active operation; when books are so urgently sought, and so easily distributed, through a wide extent of populous country; when large portions of the Bible have been translated, and the whole could be speedily supplied;—when all these preparations have been made, it is indeed to be regretted, that money should be wanting to carry forward a work so imperiously demanded by the circumstances of the natives, and so full of encouragement and promise.

The last joint letter announces the recent publications of a second edition of Matthew, 2,500 copies, and of the tract entitled *The Three Worlds*; also a tract on the manner of worshipping God. The number of copies of the tracts was 3,000. A tract had also been published for the benefit of the Jews. A first edition of Mark was in the press.

EDUCATION OF HEATHEN CHILDREN.

In the spring of 1822, Mr. Graves and his wife, compassionating the wants of some destitute children, who came under their observation, took twenty of them into their family. Many hopes were entertained, that this measure would be productive of permanent good. The children were promising, and became very dear to their benefactors. Such an accession of care and labor, however, was more than Mrs. Graves could bear; and it produced that illness, which so imminently threatened her life, and made it necessary that she should take a voyage to this country. Of these twenty children, 15 were boys and 5 girls. It would seem, that about the time of Mrs. Graves's embarkation, three boys and a girl returned to their former condition. The remainder are accounted for, in the last joint letter, as follows:

“As Mr. Graves spends much of his time in itinerating, only one of the boys accompanies him. Two others remain in the family of Mr. Hall. Four girls and one boy are under the care of Mr. and Mrs. Nichols, and four boys in the family of Mr. Garrett. Three of the latter are employed, about four hours of the day, in the printing office. The other four boys, who were members of our

families, have been permitted, with the consent of their friends, to return to them, agreeably to our previous decisions on the subject.

Mrs. Hall and Mrs. Nichols have in their families a number of pupils, whose parents pay a stipulated sum for their board and tuition. The income derived from this source very materially diminishes the expense of each family. Mr. Nichols expresses a hope, that the whole expense of the station at Tannah may be borne in this way, and without taking him at all from his appropriate work. The care of teaching thirteen of these children, and of providing for a family of more than twenty, was cheerfully borne by Mrs. Nichols, though it required laborious and unremitting attention. It was gratifying to see that exertions for the benefit of these pupils were not made in vain. "Many of our children," says Mr. Nichols, "are making rapid progress in religious knowledge, are quite serious, and retire very regularly for prayer. These children are destined to a rank and respectability far above the great mass of the population, and even above the *first classes* of the Hindoos and Mussulmauns. Of what immense importance, then, is their religious instruction. With it they may become a rallying point to draw the heathen to the standard of the Gospel; without it, they are liable to become a stumbling-block, over which the heathen will fall into perdition." It is an interesting fact, that the mother of two of these children has renounced the superstitions, to which she was accustomed as a Catholic, attends the ministrations of Mr. Nichols, and furnishes reason for the hope that she has become a real disciple of Christ.

The four children taken into the family of Mr. Nichols for gratuitous support and education, as mentioned in the last report, remain still under the same domestic superintendence. The little Mahratta girl has improved much. Of a boy named James Robinson, the son of a soldier by a native woman, Mr. Nichols says: "He is an excellent boy, and has abundantly rewarded our attention and expense, by the progress he has made in learning. Considering that he was born and bred in barracks, we have been astonished and delighted at the correctness of his conduct. I think much of having an assistant preacher of the Gospel in him; and am endeavoring to make him a correct English and Mahratta scholar, in the hope that God may dispense his grace." The age of this youth, at the time here referred to, was about 14. A younger brother only four years and a half old, has since been taken into the

family. He is represented as a very fine boy, and as making good progress. These three children and two others, are exclusive of the five mentioned above, as placed under the care of Mr. Nichols, in consequence of Mrs. Graves's absence.

The present state of the charity schools, as they are called to distinguish them from schools in the mission families, will appear from the following extract of the last joint letter.

"The number of schools in which the children of the natives are gratuitously instructed, (including the Charleston, Savannah, Augusta and Jewish schools,) is now eighteen. Five of them are taught by Jews; and in nine there are more or less Jewish boys. We could establish a few other schools, within a few miles of those now established, which might contain some Jewish children. There are also, at no great distance, ten or twelve large fishing villages, in some of which not one person knows how to read, and in all of which ability to read is a very rare accomplishment. In these places, we might establish schools. But it might require a considerable time to induce this class of people to send their children in large numbers; because they have been taught to consider it useless and sinful for them to learn. We know, however, from our experience in several schools, that some of these people may be induced to allow their children to be taught. And they appear to be quite as hopeful subjects of missionary labor as any others. From other casts we still have frequent applications to establish new schools.

"Every month's experience establishes the value, which our schools have had in our esteem. A great number of boys have gone from them, with the ability to read and write; very many of whom, without them, would not have known a letter. But the bare ability to read and write, however important, is trifling compared with the actually having read and understood considerable portions of the Scriptures, and committed to memory the elements of Christianity; and having imbibed, as we doubt not they really have done, strong impressions in favor of the true religion, and had their attachment to idolatry proportionably weakened. They have received also much oral instruction from us, which, out of the schools, they probably never would have heard; especially with the same degree of interest. We would hope that, in some instances at least, the way is prepared for the Holy Spirit, consistently with the usual plan of divine operations, to convince them of sin, and renew their souls. We are sure the people of God can, with more confidence, pray for these young men, than if no exertions had been made for their salvation. We present them, therefore, with the children remaining in the schools and their teachers, as proper and especial subjects of prayer and hope. And we are certain, that all, who have a spirit of prayer for these young immortals, will never have occasion to suppose their charities bestowed in vain. Nor will they grudge to enlarge our means of doing good in this respect."

In reference to these schools for native children, Mr. Nichols says;

"I have the care of three; one at Basseen, about 25 miles from hence; one at Chand-nee, and one at Tannah, about fifty rods from our house. This contains about 50 scholars, the one at Basseen the same number, and the one at Chand-

nee, and one at Tannah, about fifty rods from our house. This contains about 50 scholars, the one at Basseen the same number; and the one at Chand-nee about 30. I visit these very frequently, examine the scholars, and give directions to the teachers."

It ought to be mentioned, that the Rev. Mr. Jeffreys, a chaplain on the Bombay establishment, has performed many acts of kindness to Mr. Nichols and his family; and, by his affectionate counsels, has imparted courage and strength for the performance of missionary duties. At his invitation, Mr. Nichols accompanied him, on an excursion about 70 miles down the coast, which afforded favorable opportunities of holding intercourse with the natives. "I was gratified to find," says Mr. N., "that the language there was the same that is spoken here, and that our books are perfectly intelligible."

REINFORCEMENT OF THE MISSION.

Since the number of missionaries at Bombay has been diminished by disease and death, the Committee have been very desirous of at least supplying the deficiency thus occasioned. There were difficulties both from the want of funds, and the want of missionaries; but the most serious obstacle was the uncertainty whether a residence would be granted to new missionaries, by the government of the Bombay presidency. The missionaries on the spot strongly urged, that an experiment should be made; as they conceived it to be very important, that a station formed with so much labor, in so interesting a part of the heathen world, and now enjoying so many advantages, should not be deserted, as they feared it would be, not many years hence, if their ranks should be suffered to remain thus broken, without any attempt to send a reinforcement. With a view to obviate any apprehension that a residence might be refused, Mr. Hall addressed a letter to William T. Money, Esq. a member of the British Parliament and of the Court of Directors of the East India Company, soliciting his kind offices, urging the need of more laborers, inquiring in what way application for residence could best be made, and requesting him to write on the subject to the Corresponding Secretary of the Board. Mr. Money, who was then in France, immediately addressed a letter to Mr. Wilder, with a request that he would transmit it to the Board, in which the writer strenuously advises that no time should be lost, and that two or three missionaries

should be sent forth as soon as possible to Bombay. He kindly engaged, at the same time, to write to the Governor, the Judge, and other influential persons there, bespeaking a favorable reception for those who might be sent. Mr. Money resided at Bombay, when the mission first arrived there; and so long as he remained in India, he was a decided friend of the missionaries, and their kind adviser. He often visited them at their house, and, to use his own language, 'was intimately acquainted with all their circumstances; and the whole of their proceedings passed under his own eye for a considerable period.' With these opportunities of knowing their characters, he bears most honorable testimony to them, and adds, with respect to their measures, the following paragraph:

"They have done much that the heathen, among whom I dwelt, might be blessed with the knowledge and the hopes of the Gospel: and I know of no means so likely, under divine grace, to ensure the spread of that knowledge and those hopes, on the western side of India, as by sustaining the missionary station at Bombay. The American missionaries have, with great wisdom—with that wisdom which cometh from above—directed their chief efforts to enlightening the minds of the rising generation, before they could be involved in the darkness of superstition;—to sowing the seeds of Christian knowledge, before the weeds of paganism had occupied the soil. At the same time, they neglect no opportunity of preaching Christ crucified to the adult population."

The uncertainty of human life in India was urged by Mr. Money, as a reason why no delay should take place in sending more missionaries. He feared that the number of those, who are now in the field, would be still further diminished, before a reinforcement could arrive and be fitted for action. In order to afford every aid in his power, the same gentleman invited a correspondence, and offered to perform any services in London, which might be requested of him, in reference to this subject.

This unexpected and generous offer of counsel and aid, on the part of a person well acquainted with the principal members of the government at Bombay, with the condition and wants of the natives, with the character and operations of the missionaries, and with the measures and designs of the East India Company,—a person, whose private worth and public sphere of action afford so many advantages for exerting a salutary influence,—was regarded by the Committee as a remarkable interposition of Providence. The determination was immediately formed to send additional laborers, as soon as they could be obtained, and the means of con-

veyance and support could be provided. No candidates for missionary service, except those who were destined to other stations, had been received under the direction of the Board. But immediately on this determination being made known, Mr. Edmund Frost, a member of the senior class in the Theological Seminary at Andover, whose term of preparatory studies will close in a few days, offered himself for a service on which his mind had often been fixed. It has been the practice of the Prudential Committee to defer a formal acceptance of candidates, so long as they remain connected with seminaries, in which they are receiving their education. The reason of this practice is obvious, as it would not be convenient that the Committee should take the direction of those, who were still subject to the rules of the literary institutions to which they belonged. But it is commonly the case, that the views and intentions of those, who have long contemplated devoting themselves to the service of Christ among the heathen, are known to the Committee for a considerable period; and arrangements are made to act formally, and decisively, with respect to such offers of service as may be made by members of theological seminaries, at the close of their regular term of professional study. It is therefore proper to say, that Mr. Frost will, in all probability, be accepted as a missionary, solemnly ordained as an evangelist, and sent forth by the first ship that sails for Calcutta. The Committee intend to add further strength to the mission, as soon as they shall be able.

The missionaries now in the field have suggested, that a new and different class of laborers would be useful, and could be sent from this country with less preparation, than has been deemed necessary hitherto. They suppose that young men, of only a good common education, might commence their missionary service as teachers and superintendents of schools, and might speedily acquire the languages of the country; that they might afterwards pursue other studies, and qualify themselves for higher employments; and might at length, if they should be found competent, be ordained to preach the Gospel. In this way much time would be saved, it is apprehended, as persons of this class would be laboring among the heathen from six to ten years earlier, than they could do, if fully qualified to be ordained before leaving America; and it is found easier for young persons, than for those who are more advanced in years, to gain an accurate and familiar ac-

quaintance with foreign languages. On the other hand, it is to be considered, that the expense of sending out and maintaining young men but partly educated would not be materially less, than that of sending out and maintaining ordained missionaries; and that youths of eighteen or twenty can hardly give that evidence of stability and sound judgment, which are expected in those, who are to exert an important agency as teachers of divine truth to ignorant and wayward pagans. As the work of missions advances, however, persons of various qualifications, some higher and some lower, may doubtless be employed to advantage.

The opinion of the missionaries at Bombay, in regard to the desirableness of receiving additional strength from this country, has long remained unaltered. The following paragraph closes the last joint letter:

"In respect to our own past success, or want of success, we are not aware of any, even the least, reason why we should not be favored with additional assistants. Here are a vast number of souls, who will hear the Gospel when it is addressed to them; and we are extremely desirous that our mission, if possible, should be strengthened. Otherwise, for ought we know, our buildings and our labors, as to the salvation of souls, may prove alike useless. It is not because we are here merely, but from a full conviction of the claims this region has on the Christian world, compared with other countries as to numbers and spiritual darkness, that we desire more laborers. We are happy to state, that the Rev. Mr. Mitchell, from the Edinburgh Society, has just arrived here; and he expects three others to join him soon. But it is to be remembered, that, while a great increase of laborers was demanded, five have been removed from this region, and four of them from Bombay. Roman Catholic, Hindoo and Mussulmaun missionaries and preachers, are sufficiently numerous. Well may we exclaim, *By whom shall Jacob arise, for he is small.* May the Lord hasten the time, in regard to our own and every other Christian mission, that *a little one shall become a thousand, and a small one a strong nation.*"

It is subsequently mentioned, that Mr. Mitchell and his fellow laborers intend to establish themselves at Amadabad in Guzerat, or at Poonah. Consequently their arrival will add nothing to the amount of evangelical exertions at Bombay and the vicinity. The importance of this field of labor is not at all diminished by any thing which has taken place, since the mission was established; and, notwithstanding the inroads made upon their number, and the slow progress of divine truth, the remaining missionaries could all adopt the language of Mr. Nichols, in one of his recent communications: "There is not a spot upon earth, where we

would live, and labor, and die, so soon as the one, in which it has pleased God to place us. May we have grace to be faithful unto the end."

MISSION IN CEYLON.

The Rev. James Richards, who had lingered about five years with a pulmonary complaint, was removed from this world of sin and suffering, on the 3d of August, 1822, at the age of thirty-eight. The subject of missions to the heathen early took possession of his mind. He was one of the first in this country, who seriously resolved to devote themselves to personal missionary service, in the distant parts of the pagan world. While a student at Williams College, he was associated with that little band of brethren, who made the perishing condition of mankind without the Gospel the continual theme of their prayers and their consultations; and who determined, if God should permit, to preach Christ where his name had not been known. It is stated, that, in point of time, Mr. Richards was second only to the late Mr. Mills, in the dedication of himself to this arduous service. No preparations had then been made by American Christians to send missionaries abroad. No way of access to distant parts of the earth, by a few unaided individuals, seemed practicable. Yet these young men firmly believed that some way would be discovered; and they resolved to make the attempt. During the progress of his academical and theological education, Mr. Richards held the subject continually in view; and, after various other preparations, was ordained as a missionary in 1815. In the following year, he commenced his labors among the heathen, in the place where his remains now lie interred. The illness, from which he never recovered, begun to show itself in 1817; and from that time till his decease, he was continually admonished, that his departure was at hand. Though weak in body, his judgment was sound, his attachment to the interests of the mission strong, and the services, which he was able to render, highly valued. Standing as he did, for so long a time, upon the brink of the grave, he was under peculiar advantages to advise his brethren, and to speak with the utmost plainness on the various duties of ministers, missionaries,

and members of mission families. These advantages he did not neglect; and it is ascribed much to his wisdom and fidelity, that the internal state of this mission has been so remarkably happy. As he approached the termination of his earthly course, his soul was composed and sustained in the midst of great bodily distress. All his interests, and the interests of his family, he committed to the care of his Heavenly Father, and then fell asleep in Jesus.

STATION OF TILLIPALLY.

This place is in the district of Jaffna, nine miles north from Jaffnapatam.

Rev. Daniel Poor, *Missionary*,
Nicholas Permander, *Native Preacher*,
Mrs Sarah Richards, *widow of the late Mr. Richards*.

The Charity Boarding School for heathen children contains the same number of pupils as last year; that is, 23 boys, and 6 girls. The free schools at this station have received an increase of two, there being nine at the date of the last communications.

One native, residing at this station, was admitted to the mission church in the summer of 1822. As this case is somewhat remarkable, the Committee insert the account of it, which the missionaries have given.

“With regard to our labors generally, we are happy to say that they continue to be blessed. Since our last communication, there has been one addition to our church from among this people. The case of Philip, the individual admitted, was one of particular interest. About six years ago, he came into possession of a New Testament, the reading of which was blessed to the hopeful conversion of his soul. Two years ago, he commenced, of his own accord, unknown to any Christian friend, publishing a knowledge of the Savior to his countrymen. A few months since, Providence brought him to our notice, since which time, he has lived at Tillipally, studying the Scriptures, and laboring among the people. The evidence he gives of love to God and man, is in a high degree satisfactory. For further particulars respecting him, we refer you to an account to be forwarded by Mr. Poor.”

The account here mentioned, as about to be transmitted by Mr. Poor, has not been received; but from the facts communicated, in the paragraph just quoted, abundant encouragement may be derived to prosecute the business of missions with augmented zeal. Copies of the Scriptures are in a course of distribution, throughout many populous regions of the east. In a considerable

number of instances, these copies have been accompanied by the Holy Spirit to the hearts of readers, in such a manner as to have become the means of genuine conversion; and the individuals, who have thus been brought to the knowledge of the truth, have spontaneously employed themselves, from love to their Savior and compassion to their fellow men, in teaching Christianity as they were able. In such circumstances, it is to them most useful and highly delightful, to find well instructed ministers of the Gospel, by whom they may be taught the way of the Lord more perfectly. Missionary Societies most essentially promote the objects of Bible Societies, and are indispensable to the effectual circulation of the Word of God.

It was mentioned in the last Report, that a young man, who had lived much in the family of Mr. Richards, was among those, who had recently been admitted to the church. His age is 19; he was born of heathen parents, at Trincomalee; and he is called *Daniel Smead*. Messrs. Richards and Poor transmitted a full account of his hopeful conversion and Christian character. From this account, which has been published, it appears, that, when he began to live in a mission family, he was addicted to gross vices; that he first expressed a concern for his soul early in 1821, and gave some evidence of real piety in March of that year; that he manifested a steady persevering zeal for the conversion of those heathens with whom he was acquainted; that he cheerfully gave up worldly hopes and expectations for the sake of Christ; and that his conduct has been exemplary and consistent with his professions. In April 1822, he was married to one of the female converts, whose heathen name was Chelly; and who had been named Miranda Safford by the missionaries. The ceremony was performed in the church, by the Rev. Christian David, whose character is well known, as a native preacher of the Gospel. One hundred and fifty natives were present.

“This marriage,” say the missionaries, “has, for several reasons, produced considerable excitement among the people. The parties are of different casts. Smead is of the Vellale cast, which, on this island, is second only to that of the Brahmins. Miranda is of the Chanda cast, which is comparatively low. According to the custom of the people, an individual of one of these casts cannot marry, nor even eat with, an individual of the other. But, at this time, prejudice and custom lost their influence, and all united in partaking of a feast prepared for the occasion *on our premises*. One of the most extraordinary circumstances in the view of the heathen, is, that Smead and Miranda are in the habit

of eating together. This practice does not obtain, even among the Roman Catholics of this country; and the heathen think it quite intolerable that a woman should eat with her husband. We feel gratified, that this event has had a good effect, and that three girls of good cast, from the village where this girl lived, have, in consequence, been offered to become members of the school."

The Board will perceive, that another proof is added to the many, which are familiarly known, all showing, in the most unanswerable manner, that the chains of cast are not indissoluble. When the prejudices and superstitions of the natives are giving way, one after another, is it not reasonable to conclude, that the progress of truth will be more and more rapid till it shall finally prevail?

A particular account has been published of the pupils in the boarding school of this station. No candid man can peruse this account, without being convinced that the process, here carrying on, is of great promise, and will probably exert a mighty influence upon the next generation. It is scarcely possible it should be otherwise. The formation of active intelligent minds to habits of thinking and reasoning is an achievement not to be despised in any country; but among a people, who have for so many ages been enslaved to the most sottish and debasing superstitions, what a transformation is experienced, when the intellectual riches of Europe and America, and the moral glories of the New Testament, are rendered accessible.

On the 21st of January, Mr. Poor was married to Miss Knight, a sister of the Rev. Mr. Knight, missionary at Nellore, under the patronage of the Church Missionary Society. This connexion was peculiarly pleasing, as it added a strong tie to those previously subsisting between the American missionaries, and their brethren of the English Church.

STATION OF BATTICOTTA.

Seven miles west by north from Jaffnapatam.

Rev. Benjamin C. Meigs,

Rev. Henry Woodward,

} *Missionaries.*

Gabriel Tissera, *a native convert of the mission, now a licensed preacher of the Gospel.*

Ebenezer Porter, *a native convert, interpreter, and assistant of the mission.*

The number of pupils in the Boarding School is 27; of whom four or five are girls. A particular account of these children has also been received and published. In this account, as in that furnished by Mr. Poor, there is a variety of character, arising from the possession of different tempers, habits, and talents. Some individuals are more promising than others. But, beyond all question, these schools are the means of communicating much information, and of raising the characters of those who enjoy the benefit of them, immeasurably above the standard, to which they could have been raised without Christianity.

The number of free schools is six; two having been added the present year.

From the journal of Mr. Woodward the following extracts are made, with a view to illustrate the gradual progress, which divine truth is silently making. The first is under the date of March 17, 1822.

“P. M. Preached at Mooly, on the parable of the sower. At the close of the meeting, a person said, “Did you not do wrong in leaving your friends never to return to them?” While I told him the reasons, which induced me to come, and my friends to give me up to the work, the whole audience listened, apparently with much tenderness of feeling. Two or three individuals wept. The narration appeared to make a favorable impression respecting the religion, by which Christians are influenced. One person observed, “Our religion has nothing like that. We are never concerned for the welfare of others. Surely your religion is best.” I then related the story of the man, who fell among thieves, of which all present readily made the application. It is evident that many, very many, do know there is a superior excellence in the Christian religion; but, alas! notwithstanding their conviction, such characters do often speak blasphemously of the religion, and of its divine author. They are influenced not only by the depravity common to all, but more particularly by a great degree of the fear of man. It is not uncommon for individuals, whom we believe to be in some measure enlightened by divine truth, who acknowledge the vanity of idols, the wickedness of their worshippers, and that themselves are great sinners, yet, in the presence of their associates and fellow worshippers, to condemn, in language most profane, every thing connected with the Gospel. This is done to prevent any apprehension among the heathen, that they themselves harbor any feelings favorable to the Christian religion. Alas! to how many souls the Gospel must prove a savor of death unto death!

May 7. Have to-day heard a pleasing account of our schoolmaster in Changan. For some time past, I have discovered in him a particular attention to divine truth. But till now I have not been aware of his having any very serious conviction of his lost state. I find, upon particular inquiry, that he has been thoughtful more than six months. At the commencement of the present year, his conviction of duty was so strong, that he voluntarily relinquished his accustomed employment of expounding heathen books at the temples, and became

diligent in his search after truth. He obtained from us a copy of the Gospel of Luke, which he studied daily, and also read it to his aged mother; till he had gone through it in course, even the tenth time. He now appears truly concerned for the salvation of his soul. His language is, "I am a great sinner, what shall I do to be saved?"

8. Have attended as usual the weekly meeting of our schoolmasters. Having expounded the chapter which they recited, I had a free conversation with each individual, and inquired of them (having previously told them, that I should, perhaps, make known their answers to the heathen world,) whether they believed the heathen or Christian religion to be true? The three first who answered, confessed, though reluctantly, that they trust to their heathen system; but the Changany master declared, with trembling, yet with emphasis and tears, "I believe the Christian religion is true." I myself could not refrain from weeping. The evidence, which he gives of being truly concerned for the salvation of his soul, is in a high degree encouraging. I cannot but hope, that, in all his inquiries, his face is toward Zion.

10. Went to Changany to converse with the family of the master before mentioned. Found him busily engaged with his pupils. It may be remarked in this place, that this school, for some weeks past, has made uncommon proficiency in Christian studies, which results only from the increased diligence and fidelity of the master. It now appears to be his grand object to bring forward the children in the knowledge of the Scriptures. It should also be remarked, that this school, of all connected with this station, is the most flourishing. It seems to be distinguished by a blessing from heaven. It is this school, which is supported by the children in the Sabbath School in Charleston, S. C.; who, I doubt not, will be encouraged to continue their benevolence. When I made known to the master my object in going to Changany, he appeared affected with the idea, that I should come so far merely to converse with his family. In going from the school to his house, which is nearly a mile distant, he, at my request, gave an interesting account of the exercises of his mind. I discovered that the confession, which he made on the 7th inst. had exposed him to the ridicule and contempt of persons, whom he always respected and honored. A brahmin visited him a few days since, for the express purpose of persecuting him. Although he had much fear of the man, yet he had boldness enough to defend his belief in the Christian religion. *He confessed and denied not.* My interview with the family, consisting of aged parents, wife, brother, and children, was solemn and interesting. It is a distressing fact, that, during the time in which he has manifested this concern for his own soul, and of those dear to him, his wife has manifested increased zeal for, and attachment to, her vain gods. All his efforts to instruct her have been apparently fruitless.

14. I have this day visited the family of the Changany master. I discovered that his parents had received much instruction. Conversed with his wife more particularly. Endeavored to make her see her great guilt in rejecting the repeated warnings she had had of her danger, and referred her to the judgment day when there might be a separation of man and wife for ever. After I left the house, Mrs. W. had a more particular conversation with her, and discovered some degree of tenderness of heart. She acknowledged, that there had been a great change in her husband, and she thought him to be somewhat deranged. This derangement, however, manifested itself only on matters of religion. She

doubted not but it had arisen from the instruction he had received from the missionaries.

Mr. Poor gives the following character of Ebenezer Porter, who is now an assistant at this station.

"*Ebenezer Porter* was one of the first boys received into the school. He was supported by the Jordan Lodge of Free-Masons, in Danvers, Mass. This benevolent association made, so far as is known to the writer, the first appropriation, that was made in America, for the support of a heathen child in Ceylon. *Porter* was from a heathen family of high cast, in this neighborhood. Soon after I came to Tillipally, his father died. During his last sickness I visited him, and conversed with him respecting the Christian religion. As I was about to leave the house, he, in a formal manner, committed to my care *Porter*, and a younger brother, requesting that I would instruct them, and provide for their support. Both of these children at that time attended the day school at the station. From the time of his entering the school, *Porter* manifested a love for study, and by his diligence, and good conduct, attracted our attention, and interested us in his welfare. He was early convinced of the truth and importance of the Christian religion, and manifested a concern for the salvation of his soul. In June 1821, he was received as a member of our church, and has continued to give pleasing evidence of the sincerity of his Christian profession.

While in the school, his time was devoted to the study of both Tamul and English. He attended to the common branches of English education, such as grammar, geography, and arithmetic. As he was the oldest boy supported at the station, and had made more progress in his studies than others, he rendered important assistance in the Boarding School. In March he left the school, to act as an interpreter to Mr. Woodward, and to assist the mission at Batticotta.

Gabriel Tissera, who is attached to this station as a native preacher, is a young man of great industry and fidelity; and it may be regarded as a singular felicity attending the Ceylon mission, that pupils of so respectable attainments should, at this early period, be employed as very useful and efficient agents.*

STATION OF OODOOVILLE,

Five miles north from Jaffnapatam.

Rev. Miron Winslow, *Missionary*,

Francis Malleappa, *a native convert of the mission, now a licensed preacher of the Gospel.*

The Boarding School contains 23 boys and girls, nine having been added to the number during the last year. Attached to the station are six free schools, one having been recently added.

* Since the meeting of the Board, the journal of Gabriel Tissera, for the year 1822, has been received. Large extracts are taken from it, and inserted in the Appendix to this Report.

From a joint letter, dated May 30, 1822, and received in November, the following extract relates particularly to this place.

“For some months past there have been favorable appearances at Oodooville. Some individuals connected with the station, and two or three in a neighboring village, expressed great anxiety for the salvation of their souls; and there was encouragement to hope, that five or six would eventually be added to our church. In these hopes we have not been entirely disappointed. Four of the number, the instructor of the boarding school, one male and one female domestic, and a woman in the neighborhood, were received into the church, on the 21st of last month. Most of the brethren and sisters, and a very large congregation of native people, were present. After the sermon, three of the candidates knelt and received the ordinance of baptism. The other one, having been a member of Mr. David’s school, had been previously baptized by him. They were then all admitted into fellowship with the church. Mr. and Mrs. Winslow’s child, and six children of the newly admitted members, were also baptized. The ordinance of the Lord’s supper was then administered, and the whole concluded by singing the doxology. All the exercises, excepting the prayer before the baptism of Mr. Winslow’s child, were in Tamul. This was a most interesting scene. We had never before witnessed the heathen coming to Christ, bearing their children in their arms. We had never before, at one time, received so many; nor had we before admitted an individual from the midst of the heathen, entirely removed from every influence, excepting that of a preached Gospel, as was the case of the woman in the neighborhood. The congregation gazed with apparent astonishment, wondering whereunto this would grow.”

STATION OF PANDITERIPO.

Nine miles north west from Jaffnapatam.

Rev. John Scudder, M. D. *Missionary and Physician,*

George Koch, *a member of the church, and medical assistant.*

The Boarding School contains 22 children. There are six free schools, the number having been doubled within the year past. A boy belonging to the boarding school has been added to the mission church. He had received the name of S. B. Gaudier, as a beneficiary for whose education provision was made in America.

The following extracts from Dr. Scudder’s journal for 1821, will show something of the nature of his labors, and of the various hopes by which he is encouraged. This document was received in November, 1822.

“June 10, 1821. How delightful the privilege to labor for Christ. O that the consideration, that I am permitted to engage in this blessed work, might induce me to live near my God, and devote myself unreservedly to his service. I long

for more zeal; more of the spirit of him who loved and who died for me; more of that earnestness of spirit in prayer, which Moses and Jacob and Daniel had. Prayer is one of the most powerful engines, which can be used in destroying the kingdom of the god of this world. Without it, we shall labor in vain. Without it, Missionary Societies will send forth heralds of the cross in vain. Without it, those, who contribute of their substance to send the Gospel to the heathen, will contribute in vain. One great reason, perhaps, why so few heathen are gathered into the fold of Christ, is because the people of God plead no more with him in their closets, and in the social circle, for his blessing. Christians may expect, that, because they have made great exertions in sending many missionaries to the heathen, hundreds and thousands of conversions will take place. But God, who seeth not as man seeth, will frown upon all their doings, unless their exertions are accompanied with earnest prayer.

11. Set off from Point Pedro this morning, and reached Warrenie at a quarter past ten o'clock. The distance is about eight miles. As the people at Point Pedro are situated where the Gospel is preached, and as I had but few tracts left, we distributed none of consequence until we came into this district, where the voice of the ambassadors of the Prince of Peace is seldom heard. In consequence of having so few tracts, Mr. Koch, my interpreter, and myself, have been busily engaged to day in writing the Plan of Salvation on the blank leaf of the scripture extracts, with which I am now, through the kindness of Mr. Moor-yart and Mr. Bott, well supplied. On my way here, I stopped to address a number of young women, who were on their way to the Bazar, with their cocoanuts for sale. Gautier, one of my boys, stopped at another place, and addressed a number of women. He communicates religious truths with great facility.

19. Arrived home last evening, rejoicing in the goodness of God, who has restored me, in good health, to my family.

The whole number of scripture extracts which we distributed, were 332, together with about 550 tracts. The word of life is now in the hands of many precious and immortal souls. What is to be the result, is known only to Infinite Wisdom. I regret that I had no more of these little messengers of truth to distribute. They are of great importance to us when we itinerate. The people in general will read them, and what they read they will probably remember better than they will our conversations. Some, to whom tracts were offered, were afraid to receive them, thinking they were some order of government. From 12 to 15,000 short tracts can be written for 100 Spanish dollars. The printed tracts are, however, more desirable, and large funds are needed to print that variety, which we should be glad to circulate.

During my journey, I was treated very kindly by most of the natives. With two exceptions, they would receive no compensation for the little comforts, with which we were supplied.

Sept. 28. The cholera has lately raged in this island, and, among others, two Catholics have died who had heard the Gospel preached by me. One of them was formerly a patient of mine. He staid at Panditeripo some time. The other was one of five Catholics, who attended church in August. I am not without the hope, that he has gone to a better world. The day before he died, (as his nephew informed me,) he particularly spoke about the interview he had with me on that day, and of the kind treatment he received from me. He spoke about my conversation with him, and wished that his son might be sent to learn En-

glish with me. His nephew told me, that he repented of his sins, and gave his soul to Jesus, and said that he was going to glory. I am gratified to think, that he remembered what I had said to him. I learn from this the importance of sowing the seed of the word. We know not but that some of the poor heathen, who hear about the only Savior, may, in their dying hours, remember what we have told them, look to Jesus and be saved. Mr. Koch spent a very pleasing afternoon among the Catholics. They seemed anxious to hear what he had to say. Many followed him (the greater part of whom were women,) from one corner of the street to another, in groupes of forty or fifty, and seemed attentive to what was said. All, to whom he gave tracts and scripture extracts, received them thankfully, and promised to read them with attention.

"On Monday morning, we continued our visits from house to house, and distributed tracts and books among the people. Little did I imagine, that I should meet with so much success among the Catholics.

"*Dec. 17.* Two years ago this day, I reached this missionary field. We have great reason to bless the Lord for his continued kindness to us. After having been two years on missionary ground, if I know my own heart, I do rejoice more than at first, that I have been called to the blessed work of preaching Christ to the heathen. It would be a matter of great joy to me, could I say that the heathen are flocking in crowds to Jesus; but I dwell in a land of thick darkness. No desire is manifested by most of the people to *hear* the truth, much less to *embrace* it. Fruit, however, shall be gathered in. The promises of God have not been made in vain. The way is preparing for the coming of the Son of man. The prejudices of the people are breaking down. The rising generation are learning to lisp the name of Jesus. During the past year, much divine truth has been communicated to the people in different directions around me, especially by my boys. The young man, who is pursuing the study of medicine with me, has, also, to some extent, scattered truth among the people. To the Head of the Church it belongs to give or to withhold the blessing."

STATION OF MANEPY.

Four miles and a half north by west from Jaffnapatam.

Rev. Levi Spaulding, *Missionary*.

A Boarding School has been commenced the last year, and 17 pupils have been received into it. The number of free schools is five.

The following description of the ceremonies and expensiveness of idol worship should excite in Christians the liveliest gratitude to God for the privileges of the Gospel, and the most anxious desires that its holy influence may pervade all the gloomy recesses of Paganism. It is from the journal of Mr. Spaulding, under the date of Dec. 13, 1821.

"Early this morning people began to flock to the temple near us, and to bring cocoa-nuts in great numbers. I soon understood that it was a *great day*. Every

thing, however, was still, until just as I closed the forenoon worship, when the drums, accompanied by two or three other musical instruments resembling our trumpets and French horns, began their jarring noise, as a signal for people to attend. Nothing was done excepting by way of preparation, until one o'clock. The temple is a small building with mud walls, divided into the inner and outer court. In the inner court is the image of Pullager or Canevady. No one can enter into this but the priest. The outer court is for the people. This was lined with cloth in the inside, and many ornaments of leaves and branches are hung in every direction. In the middle are two altars for sacrifice, on one of which is the image of a rat, the fabled conveyance of the god. Before the temple were two plantain trees with fruit on them, set out for the occasion. About a thousand cocoa-nuts were prepared for the ceremony. Near the two altars, were two large brass candlesticks, about four feet high, with the likeness of a peacock on the top, each prepared for a number of lights. After these were lighted, the first thing done was to bathe the god. For this they took a large copper kettle, and filled it with the water of the cocoa-nuts. This they carried into the inner court, and gave the god a full bath; after which they gave him a number of shower baths with the same kind of water. This done, he was dressed and adorned with flowers for worship. The people, then amounting to five or six hundred, many of whom were the chief in the parish, and some from other parishes, drew themselves up in two ranks, each side of the door leading into the temple, and extended themselves for many rods in front, so that all could have a peep at the god when the curtain should be drawn. All was now ready. The drums and other music,—if it could be called such,—waxed louder and quicker, as a token that the god would soon deign to make his appearance. All stood in silent gaping expectation, each having his eyes directed towards the door of the inner court, and, at the same time, showing, by the moving of their lips, that they were invoking the supposed god. On a sudden the curtain was drawn. All instantly bowed themselves down before their god, raising their clasped hands above their heads, and occasionally striking their foreheads with their fists, and muttering their praises aloud. That the people might have a more distinct view of the image, the priest first waved a triangular chandelier having about a dozen lights, slowly around the figure, showing every part. After that a large flame of fire was kindled in a censer. After this, three large lights. In these censers were camphor and aromatic substances, which, when burning, filled the temple with incense. Every time the lights were exchanged to give a new view of the image, the people bowed down and repeated their prayers and ceremonies. Notwithstanding all the light, however, a few spangles of tin, tinsel, silver, and perhaps gold, hanging round the hands, head, and trunk of shapeless Canevady, was all that could be seen; while, he, in his darkened den, was insensible to the honors conferred upon him by his deluded followers.—Another scene now presented itself. About a hundred of the poorer class gathered round a large stone, on which the remaining cocoa-nuts were to be broken. Four or five athletic men were selected to throw them, and the others stood ready to seize the scattered fragments. As soon as they began to dash them on the stone, all rushed in, and each strove to get the greatest share. During the whole time, in which nearly five hundred cocoa-nuts were broken, nothing but pushing, quarrelling, strife, and noise, was to be witnessed; and not a few little boys were thrown down, and run over, notwithstanding all the authority that could be used by the higher classes. Even the poor pandarum was glad to re-

treat, after a vain attempt. Thus ended a scene not unfrequent among this people. Indeed, I may have an opportunity every day of witnessing the same ceremony, with the little difference of numbers and noise. I have been the more particular in this account, because I wish to let you know what an exhibition of heathenism takes place every day in Manepy. The expenses of this ceremony to day, have probably been, exclusive of the time spent, about eight Spanish dollars. But when we consider that within two miles of the church there are five such temples, besides about the same number of smaller ones, and that there are at least twelve great days in each year, besides the daily offerings, which are proportionably liberal, and the constant gifts to the Pandarum, or beggars, we can estimate the expenses of heathenism at no small sum. Especially we must consider it a tax upon the people, who are by no means wealthy. I do not hesitate to say, that, on a very moderate calculation, people in America are able to give ten dollars, as often as these give one, and that a common parish there, can give as many thousands, as the people in Manepy give hundreds.

During the year preceding the date of the last communications, the number of pupils in the boarding schools had been augmented from 87 to 118, and the number of free schools had been raised from 24 to 32. The number of children in the free schools is not stated; but if the average of the schools was the same, as in the year preceding, the number of children in them all would be 1,532. To these add the boarding scholars, and the whole number is 1,650.

As provision has been made by societies and individuals in this country for many more children, than have yet been received into the mission families, the Committee would simply state, that directions have been given the missionaries that they take suitable children, as fast as they shall offer, and as the circumstances of the mission shall permit, till the whole number shall be in a course of education. Benefactors may expect, therefore, though there should be some delay in obtaining children, that their wishes in this respect will be accomplished; and that the children will be continued in the family, as many years as there shall have been annual payments.

It was stated in the last Report, that Philip Matthew, an assistant of Mr. Spaulding at Manepy, was a licensed preacher of the Gospel. This was an error, only three native youths having been licensed. Several others, however, are constantly employed in distributing tracts, and otherwise in promoting a knowledge of Christianity among their countrymen.

The following extract of a joint letter of the missionaries, dated May 30, 1822, gives a lively view of the various labors of the mission at that time.

"We feel confident that there never has been a time, when we could more emphatically say, "knowledge is increased" After the more regular services in the forenoon at our stations, on the Sabbath, six missionaries, three native preachers, and fifteen or twenty of our most forward boys in the boarding schools, whom we generally "send forth by two and two," are able to go into villages, fields, streets, and from house to house, for the purpose of preaching the Gospel, or of reading tracts, or extracts and portions from the Scriptures; and, as many of the places at which we preach are previously appointed, we not unfrequently have small congregations.

"The method of spreading the Gospel, by sending our boarding boys to read to the people, has become interesting and greatly useful, as it not only enables us to communicate the truth to hundreds in a day, who must otherwise remain uninstructed, but at the same time teaches our boys to defend the Christian religion from all the false accusations and vain objections brought against it by the heathen. Nor is it less interesting to state, that the females who have joined our church, seem to take a lively interest in the cause, and often seek opportunities, by going to different houses, of communicating truth to their own sex, and are sometimes successful in persuading a few to break away from their former customs, to go to the house of worship, and to listen to a preached Gospel.

"Besides these methods of spreading the knowledge of salvation through Christ, we have taken tours, in which we have visited most of the parishes in the district, and some of the neighboring islands. On these tours we spend as much time, as circumstances render proper, always taking our supplies with us, as it would be altogether imprudent to depend either upon the generosity, or the compassion of the people; and even if we could, their scanty store would not always afford our necessary food. It is our grand object to preach the Gospel to every creature wherever we go, and to declare, as may be best suited to the hearer, the whole counsel of God.—It is hardly necessary to add, that our opportunities for a judicious and profitable distribution of tracts and books, are very numerous; and it is matter of deep regret that, through the failure of our printing establishment, and of funds, we are, in this respect, very much embarrassed."

The importance of the Boarding Schools must be evident, from what is above stated. The care and instruction of these schools devolve principally on the wives of the missionaries, assisted by natives. All possible attention is paid to the preservation of pupils from the contaminating influence of heathen customs; and the moral change effected, especially in those cases where hopeful piety appears, is truly admirable. In these seminaries, native preachers are formed,—a class of laborers, whose services will be found indispensable to the wide dissemination of Christianity among populous heathen nations. On this subject, a joint letter, dated Oct. 17, 1822, speaks as follows:

"The labors of our native preachers continue to increase and to occupy a more and more important sphere in our mission. As *we* ourselves have acquired strength by the advance made in the native language, their labors as interpreters

have become of less importance, and instead of being our medium of communication with the people, they have now become, in a more important sense, themselves preachers of the Gospel. They have heretofore been principally occupied nearer home; but are now beginning to itinerate at a greater distance among the people, and generally spend five or six days of each month either separately or unitedly, on the islands adjacent, or in different parts of this district. For itinerating in this way they have peculiar advantages, many of which it is impossible for us to possess ourselves. They can leave home without neglecting other duties which are essential to the interest of the mission, and they can, with less exposure, endure the fatigue and inconvenience which attend such tours in this country. We have in this way done something, and hope still to do more; but our labors must necessarily be limited."

Of the native converts generally the missionaries speak in terms of high commendation. One painful exception had occurred; but, in that case, faithful discipline appeared likely to reclaim the offender. It produced a salutary effect, also, in convincing the heathen, that pure Christianity does not connive at transgression, in whomsoever it may be found.

Among the proofs that the prejudices of the heathen are giving way, is to be mentioned the fact, that many natives are solicitous to have schools established in their towns and villages, though they are aware that Christianity will be explicitly taught in them. Others are released from the influence of Roman Catholic superstition, which too much resembled heathenism. And what is still more remarkable, a Tamul Bible Society was formed at Mallagum, composed almost entirely of heathens; a similar society having been previously formed at Jaffnapatam, composed of native Christians. The members of these two societies pay an annual subscription for the spread of the word of God in their own language. A Branch Bible Society has also been formed at Jaffnapatam, auxiliary to the Colombo Bible Society. In this are united the natives with the Portuguese, Dutch, English, and Americans. Application was made to the Colombo Bible Society for 4,000 copies of Luke to be printed in the Tamul language, for circulation in the district of Jaffna; and the request had been granted. The missionaries were expecting to aid in the distribution of these copies, and of 24,000 copies of Scripture extracts, published by the same society.

In this connexion, the Committee are happy to acknowledge the grant of \$500 by the American Bible Society, to be expended, in the purchase of Tamul Bibles, for the use of the native popu-

lation in Jaffna, and in other places, where the same language is spoken. The grant was made in consequence of an application of the missionaries, by way of memorial, addressed to the Managers of the Society. The thanks of the Board have been returned for this seasonable and generous donation; and the money was remitted, by the first opportunity that presented itself, after the grant was made.

Nothing can tend more powerfully to promote the dissemination of true religion, than the cordial co-operation of all societies having that object in view. Especially, Bible Societies and Missionary Societies will find it a high privilege, as well as a pleasing duty, to unite their efforts. So far as the heathen part of the world is concerned, it is difficult to see how the Bible can be well distributed, without the aid of missionaries; or how it can be supplied in sufficient quantities, without the vigorous efforts of Bible Societies. But with the efficient co-operation of both classes of institutions, the divine work of making mankind acquainted with the Gospel will proceed much more easily and rapidly, than would otherwise be practicable.

The missionaries contemplate an enlargement of their operations by increased expenditures for books; by the establishment of a new station, in which the native preachers would be much employed; by repairs of the buildings at Manepy; and by adding to the number of their boarding scholars, as well as commencing new free schools. It is highly important, that Christians at home should be aware of the necessity of making adequate provision for the increase of labor, wherever a field is fairly opened for evangelical exertions.

In the course of the past year, proposals have been received from the missionaries for the establishment of a Native College in Ceylon. The reasons for such a measure they assign as follows:

“The most important design we now have in view is the establishment of a *Central School or College*. As to the expediency of such an institution, we have decided; but have not yet the plan of it matured. For such an establishment there appear to us many important reasons. Indeed there seems to be a *necessity* for something of the kind.—Our reasons are summarily these:—

“1. It will tend much to a more general diffusion of Christian knowledge among both the higher and lower classes of society.

“2. By introducing the sciences along with Christianity, it will raise the standard of education, and strike at the root of idolatry.

"3. In this college can be raised up *Translators, Native Preachers, Teachers* and *Assistants*, who will be thoroughly instructed, and well qualified to communicate instruction to others. Men can also be trained up for public service under government, whose principles and habits will be such as to become, in various ways, auxiliary to the extension of Christian knowledge.

"4. In this higher seminary, the boys in our boarding schools can pursue and complete their education under peculiar advantages. Having attended to certain preparatory studies in their several schools, they can be united in this, and taught under the superintendence of one person; whereas the boys in our different schools, on the further prosecution of their studies, will, otherwise, require much of the time and attention of each of us.

"5. The college would prove a powerful stimulant to the boys, who are now pursuing their studies in our different schools, to qualify themselves for admittance to its privileges. Although the standard of education is exceeding low, yet learning is not altogether undervalued. One reason why this people are not better taught is, that they have not the *means* of instruction, nor are there any among them properly qualified to teach. Their system of education is very defective; and if it were not, their language contains very few treasures to enrich the mind.

"6. Such an institution would recommend our missions to the government, by providing for the public service young men trained and educated in a manner very superior to any whom they now can employ; and would therefore contribute to the perpetuity of the establishment of the Board here.

"7. For the establishment of such an institution we enjoy facilities, which, perhaps, cannot be found in any other mission in the East

"We have strength of our own to devote to this object.

"We now have, or can easily obtain, any Tamul assistance which may be needed.

"We have already, under our care, boys to compose the institution; those, indeed, whose situation demands it: and our boarding schools would always be nurseries to such a seminary.

"The expenses of such an establishment would not be so small in any part of India, as in this district."

The reception, which Mr. Ward met with in this country, while pleading for a College, in which the natives of Bengal might be prepared for usefulness, gives sufficient assurance, that when a similar establishment is made by American missionaries, for the education of youth under their care, it will be hailed as a joyful event, and receive the cheerful support of our Christian community. We are always to remember, that the increase of knowledge among the natives must of necessity weaken their belief in the absurdities of paganism; that the true system of geography and astronomy, for instance, directly contradicts their fables; and that habits of thinking and of inquiry are fatal to superstitions, built upon the blindest credulity and the most shameless imposture. Let the press send forth its myriads of books, and tracts, and pe-

riodical papers, into the heart of Asia; let seminaries be established, in which genuine science shall pour forth its mild influence, sanctified by revelation; and let these various operations be superintended by able and faithful ministers of the Gospel, who have been sent forth as messengers of the churches and missionaries of the cross. It is manifest beyond any rational doubt, that such a process, blessed, as it will be, with aid from on high, cannot fail of producing great and happy results.

The Committee would conclude their annual notice of this mission, by quoting the close of a joint letter from the missionaries, which has already afforded several valuable extracts.

“It cannot be supposed that a cause, in which the temporal and eternal welfare of so many souls is involved, can be carried forward without constant and extensive efforts; neither can it be supposed that He, from whose undiminished treasures all the nations of the earth are supplied, has committed his cause to such weak instruments, without pledging himself to bestow all needed aid. We feel that he has thus pledged himself, and that he will not only redeem his pledge, but that for any temporal enjoyment, which is, with proper feelings, sacrificed for the cause of Christ, he will restore a hundred fold in this world, and in the world to come life everlasting.—We exhort all to prepare for a long and vigorous struggle with the powers of darkness, and to put on the whole armor of God: for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—Much land remains to be possessed, and the missionary stations already occupied, are but poorly furnished with laborers. Every individual follower of Jesus should distinctly understand, that the work of proclaiming the Gospel to all nations, is not the work of a day. It is the proper business of life; and may not be accomplished, till our children’s children more fully comprehend the nature and extent of the promises, and, more promptly obeying the commandments of God, shall labor more faithfully, suffer more cheerfully, and contribute more liberally, to forward this glorious cause.”

MISSION AMONG THE CHEROKEES.

No very material changes have taken place, as to the number of laborers in this missionary field, during the past year. Mr. Isaac Proctor, who was mentioned in the last Report, p. 51, as on his way to Brainerd, with a view to take charge of a school at Hightower, arrived in due season, and has been for some time employed at the place, to which he was assigned. Mr. Proctor and his wife were from New Hampshire.

Mr. Frederic Elsworth, brother of Mr. Elsworth who joined the mission the year before, set out from Vermont in September 1822, with his wife and a younger brother of 17. They also accomplished their journey well, and entered cheerfully upon the labors of their calling. Mr. Elsworth is a farmer, and takes part in such cares and duties, as naturally devolve upon him in that capacity.

STATION OF BRAINERD.

This place is situated within the chartered limits of Tennessee, 250 miles N. W. of Augusta, 150 S. E. of Nashville, and 110 S. W. of Knoxville. The following persons are members of this establishment.

Rev. Ard Hoyt, *Missionary and Pastor*;

Dr. Elizur Butler, *Physician and Steward*;

Mr. Sylvester Ellis, *Schoolmaster*;

Mr. John Vail,

Mr. Frederic Elsworth, } *Farmers*;

Mr. Henry Parker,

Mr. Ainsworth E. Blunt, *Farmer and Mechanic*;

Mr. Erastus Dean, *Mechanic*.

Toward the close of November last, Mr. Conger left the mission, in consequence of ill health. He had belonged to it three years; and, during the first part of the time, had labored with much activity. His strength failing, and a long journey not having restored him to health, he removed his family to Blount county, Tennessee. It was understood, both by the missionaries and the Prudential Committee, for several months previously, that he would adopt this course, if there appeared to be little or no prospect, that his health would enable him to take a laborious part in the farming and mechanical business of the station. On taking leave of his brethren, he expressed not less devotion to the missionary cause, than at any previous time.

About a year since, Mr. Parker and his family removed from Taloney to Brainerd, by consent of all the missionaries.

A more distressing sickness prevailed at Brainerd, in August and September 1822, than had ever been experienced before. Mr. Elsworth and his wife, Mr. Ellis, and others of the family, had a long and dangerous fever. Soon after they were taken ill,

Dr. Butler was seized with the same malady, and rendered unable to afford professional aid to the numerous sufferers. A young child of Mr. Vail's died of the measles on the 19th of August, while the mother was languishing with a chronic affection. In the course of the summer, which has just closed, several cases of ague and fever have occurred, from which disease the place has heretofore been remarkably exempt. This change was probably owing to the excessive wet and heat of the month of July. Health has been restored in every case of fever; but the restoration was very slow and gradual to those who were most dangerously affected.

The youths, who were mentioned in the last Report, p 37, as having become apparently pious in the summer of 1822, still maintain that character. Two of them have been admitted to the church. One of these is now a pupil at the Foreign Mission School, and the other an apprentice to Mr. Dean, learning the trade of a blacksmith. The youngest son of Mr. Hoyt, (and his only child who was not before a professor of religion,) is also reckoned among the number of those, who have experienced a saving change; and has been propounded for admission to the communion. The practice of the missionaries has been, to admit new converts to baptism, after a period of trial, and after obtaining satisfactory evidence of piety. Subsequently, after another period of trial, and after the evidence of piety is confirmed, the baptised adults are received into covenant with the church and admitted to the Lord's table. It is thought that the peculiar circumstances of these converts require peculiar caution; and that one ordinance may be fully explained to them and enjoyed by them, before they are so well prepared for the other.

The neighborhood of Mr. S. J. Mills, (a converted Cherokee who speaks no English,) seems to be peculiarly favored, in consequence of the faithful exhortations of that disciple. From the time when his own heart was touched with the love of Christ, he has not ceased to warn his friends, with tears, and invitations, and remonstrances, to repent of sin, and embrace the offers of salvation. Of the people in his immediate vicinity, five or six have either been baptised, or are proposed as candidates for baptism. Though their residence is sixty miles from Brainerd, they have repeatedly resorted thither for religious instruction; and have always been anxious to receive it at their own houses, from mis-

sionaries, and other Christians, who might be passing that way. In the course of the present year, their privileges have been greatly increased, by the commencement of a school among them; as will be hereafter stated. A man in this neighborhood, whose external conduct had been reformed by the knowledge of religion, which he had gained from Mr. Mills, offered his services as a laborer at Brainerd, that he might have more advantages for obtaining a full and correct understanding of the Gospel. As he could not speak English, all communication with him was by means of an interpreter. The account which is given of him in the Brainerd journal, at the close of six months, is as follows:

“March 2, 1823. Two persons were examined by the church, and received,—one as a candidate for baptism—the other for communion. The former is the Cherokee mentioned in the journal August 31, 1822, as known by the appellation of *Wicked Jack*. He chooses to bear the name of *John Crawfish*. He has been a faithful laborer in the mission family since that time; and is now about to return to brother Mills’s to labor with him during the season of raising corn. From *John’s* relation it appears, that he not only received his first impressions with brother Mills; but thinks he there experienced a radical change in the temper and desires of his heart. Yet knowing, at that time, but little about the Savior, the change appears much greater, and more evident since he came to us. He knows of no particular time of conversion, or special change, since he came here; but thinks his love to God, hatred of sin, and perception of his own unworthiness have been gradually increased, as he has learned more and more of revealed truth. His progress in the knowledge of divine things has been very considerable for his advantages; but must necessarily have been greatly retarded, by his ignorance of our language, we having always to communicate by means of an interpreter. If we mistake not, he clearly understands the fundamental principles of our most holy religion, and we hope will prove a comfortable assistant to brother Mills.

“The candidate for communion is a young woman, who was baptised about two years since as a member of the household of believing parents, and has recently obtained a hope.”

Christian principles only have been found adequate to transform an idle, dissolute, ignorant wanderer of the forest into a laborious, prudent and exemplary citizen. Other means have been tried without effect. But the plain preaching of the cross has done all this, and infinitely more. It has changed the whole current of desires and affections, imparted a strict conscientiousness, and induced those, who were influenced by it, to lead lives of prayer, to practise all the Christian virtues, and to aspire after heavenly rewards.

Beside the persons above mentioned, a young woman, whose parents were previously members, has been added to the church; and *Kapooly*, a Sandwich islander, who is employed in domestic services, has been examined and approved as a candidate for baptism. Several boys in the school are still serious; but the missionaries are justly cautious in expressing themselves too soon, or too strongly, respecting the issue of this seriousness in particular cases.

On the last day of June, the school for boys consisted of 47 pupils, and that for girls of 33. These schools have never been in a better state, than during the last year. The children have made good progress in their studies, and rapid improvement in domestic industry. The accuracy in learning, evinced by the following statement, could certainly be equalled by very few common schools in our country.

About two thirds of the scholars of both schools, consisting of the best spellers, were collected this evening, in the girls' school house, for an exercise in spelling. They took first a long lesson of about 300 words, which had been given them, in a difficult part of Webster's spelling-book; and afterwards spelled about as many more, among which were nearly all the longest words in that book.—each scholar spelling in his turn.—In the whole exercise, but six words were missed: and each of these was spelled correctly by the second scholar to whom it was put.

These children, thus initiated in the rudiments of English learning, were a short time since wasting their days in the forest, and advancing toward youth and manhood in the most entire ignorance. Now their faculties are called forth, and they are becoming qualified to take an active and useful part in society, and some of them in the church of God. It is not to be expected, however, that there should be nothing of an adverse character. Several boys, who were considerably advanced in their studies, have abruptly left the school, to the grief of their kind instructors; and there is no security for their return, as parental government is very lax among all uncivilized people, and children are permitted to judge for themselves, and to act according to their own wishes. Fewer instances of this kind have occurred here, however, than in most places, where a similar process has been going forward; nor are we to suppose, that even in these instances, all that has been done for the children is lost. Very far otherwise. Some change is always produced in character by intellectual and moral culture; and this change may prove to be of

most happy tendency, when, for a time, the prospect may have been discouraging.

In the course of last autumn, Mr. Hoyt and Mr. Chamberlain visited Blount county, Tennessee, with a view of making collections of provisions for the establishment, and of promoting the missionary cause. They preached at various places, and made application to individuals. The result of their visit was donations of corn, amounting to 600 bushels, all of which was subsequently received at the mission house in good condition.

As Brainerd is within two miles of a great public road through the nation, and as it is the oldest and most extensively known recent attempt to evangelize the Indians, many friends of missions visit the place, examine the schools, and inquire into all the proceedings of the missionaries. Generally at least, and perhaps without an exception, they express a deep interest in the design, and a sincere pleasure in beholding the effects of the experiment. Much has been done here to prove the efficacy of the Gospel upon the hearts of persons, who had till lately lived without the restraints of society, and without any means of obtaining religious knowledge.

STATION OF TALONEY.

This place is hereafter to be called Carmel. It is situated about 60 miles south-east of Brainerd, on the direct road from Augusta to Nashville. The Indian town of Taloney is five miles northeast of the school. Several neighbors are within a moderate distance.

Rev. Daniel S. Butrick, *Missionary*;

Mr. Moody Hall, *Schoolmaster*.

Mr. Butrick has labored as an evangelist, in almost every part of the nation; but as he has resided more with Mr. Hall, during the year past, than at any other place, it seemed proper that he should be considered as particularly connected with this branch of the mission. When circumstances seemed to require it, he has suspended his evangelical labors for a season, and applied himself to the discharge of other duties, less appropriate to a minister of the Gospel, but still necessary to be performed by some one. In this way, he has supplied that care of the agricultural business, which could not be had in any other way.

In the Report of last year, p. 42, it was stated, that four or five individuals appeared to have recently experienced a real conversion, in the course of a seriousness which had prevailed at Taloney. So far as a life of apparent piety and conscientious obedience to the requirements of the Gospel may be trusted as evidence, the opinion then entertained has been continually strengthened. The good work has been regularly advancing. The persons especially affected belong most of them to one family. Last autumn and winter four brothers, their mother, the wives of two of the brothers, and one sister, were among the anxious inquirers. About the last of April a church was formed, and the four brothers, one sister, and the wife of one of the brothers, became members of it. These transactions are of so interesting a character, that it seems proper to make the following extract from a letter of Mr. Hall, dated April 29th.

"Last Sabbath was a most interesting day; and we trust it will long be remembered, by all who were at this station. The Saturday previous, we observed as a day of fasting and prayer. The new converts spent the day at our house. Mr. Proctor came from High-tower, with the head chief of that town; and Mr. Dawson and his wife, Baptist missionaries at *Coo-sa-way-tee*, came to spend the Sabbath with us. Early in the morning, we had a prayer-meeting and particular conversation with the candidates for baptism. In due time, a goodly number of people collected, from different, and distant parts of the nation, for divine worship. After an appropriate discourse by Mr. Butrick, the converts presented themselves for baptism. All were present, except one of the females, who was confined by sickness. Having given satisfactory evidence of their faith in Christ Alexander, John, Andrew, David, Jane and Polly Sanders, (wife of Andrew,) were admitted to the holy ordinance of baptism. They also dedicated those of their households present to God, in this same ordinance, twenty one in number, some men and women grown. It was truly a solemn, melting scene. Scarcely was a dry eye in the house. It was not without exertion, that some kept from weeping aloud. The aged mother and the rest of the family appeared deeply affected. I wept—but my tears were not the tears of grief. I have not language to express my feelings—I must leave you to judge of them.

"After the public exercises, we retired to a private room, when a church was regularly formed, and we were permitted to sit around the table of our ascended Lord, with our newly admitted Cherokee brethren and sisters. O, this was truly a feast of fat things to our souls. In the whole of the transactions of that day I never saw more order in any church or congregation at the north.

"I resumed my school again yesterday, under very hopeful prospects. Twenty-four came. Brothers Alexander and John, and Mr. George Sanders, came to talk with the scholars; and, after an address of nearly an hour, brother Alexander prayed with them."

On the 25th of May, the person mentioned above, as detained by ill health, joined the church. Hopes are indulged, that the

mother, now advanced to the age of nearly 80, and two others of her daughters, have become possessed of genuine religion. A daughter of one of the brothers has also joined the church; and a young white man, who had straggled away from regular society into this region, has been deeply, and it is hoped permanently, affected. Several of the pupils have been serious for a considerable time.

The conversion of this family is one of the most remarkable events, which have transpired in the modern history of missions. When the school was established in that neighborhood, all the people were utterly ignorant of religion; and some of the brothers were very hostile to every missionary attempt, and to every thing, which aimed at the moral improvement of the Cherokees. They had been misled by wicked white men; and all their own habits, practices, and feelings, were averse to the Gospel. Yet divine influences have reached their hearts. They have wept at the remembrance of their past sins; have become prayerful, humble, and exemplary in all their deportment; and have done much by their testimony, and their friendship, to support the school and the mission. One of them, who had been the most active and determined in his opposition, removed to within a short distance of the school, that he might send four or five of his children; that is, all who were of the proper age. One of them has since joined the Foreign Mission School at Cornwall. The following entry in the journal shows with what feelings this man commenced a residence in his new house.

“Wednesday, April 9, 1823. Brother Alexander Sanders removed his family to-day to his new house, about half a mile from us. By his request we held a meeting in it this evening, when he addressed the persons present in a very feeling manner. He said, he had not come to live near the public road, for the sake of getting rich, as some supposed. “But,” said he, “I am come to be near the mission family, where I can be instructed, and where I can have my children instructed in a right way; and I wish you all to know, that I have set out in the service of God, and I mean to serve him while I live.”

On a former occasion, the same man delivered his thoughts, and acknowledged his change of opinion, in the manner described in the following paragraph:

“Nov. 24, 1822. *Sabbath*. Our meeting very well attended. Appointed in the evening a meeting for inquirers, at which our room was full. After singing, and prayer, and a few remarks, leave was given for any to speak, who felt desir-

ous to do so. Five Cherokees spoke in turn, in their own language, on the great subject of religion. The faces of some were bathed in tears, while they were speaking. One, who had been a most violent opposer, said, "It is high time for us all to quit our bad ways. Our friend Hall has been here a long while telling us how we ought to do. We have not minded him. We have seen him in distress, and have not pitied him. We have viewed him as our enemy. But now we all know him to be our best friend. Should I see him again in trouble, I would give him a hundred dollars in a moment, if that would relieve him. We have many children. What will become of them, if they go on as we have done; I cannot help weeping now, that I have listened to wicked white men, and have not attended to religion before."—This man spoke 15 or 20 minutes in this strain; and his looks, gestures, and voice, indicated that he felt what he said."

At several monthly concerts, prayers have been made, in their own language, by the converted natives. Indeed, this is the constant practice. On the Sabbath, when no clergyman is present, Mr. Hall reads portions of Scripture, with extracts from Scott's Commentary, and from other books containing pious instruction; makes some remarks on what has been read; and leads in prayer, or calls upon some other member of the church to perform that service. These meetings are usually solemn, and are attended by as many persons as can be accommodated in the school-house. The attachment of the new converts to all the ordinances of religion is very strong. Severe and inclement weather does not deter them from leaving their homes and going some distance for the purpose of uniting in social worship and obtaining religious knowledge. On one occasion, when the ground was covered with snow, and the weather was very cold, a native observed; "Such weather would have frightened me once, but now I can endure cold for the sake of hearing about God."

The following account, which shows the eagerness of the people to attend religious worship, is from a letter dated March 17, 1823.

"Yesterday, (*Sabbath*,) a prayer-meeting was appointed at sun-rise in the school-house. All the converts were present, and old Mr. George Sanders. It was a refreshing season to our souls. After breakfast, I spent an hour in teaching brothers Alexander, John, Andrew, and David Sanders to read, in which they make desirable progress. In due time, more people assembled for public worship, than could be accommodated with seats. Every countenance appeared unusually solemn. Many were melted to tears. All the male converts pray in their turn, and exhort, apparently with great solemnity and with a humble desire for the salvation of their neighbors. Nor are their labors simply confined to public stated meetings. They meet almost every evening by themselves, and devote frequently more than half of the night to prayer, singing

Cherokee hymns, and conversation about the love of Jesus. As they have opportunity, they speak boldly to individuals on the importance of religion. Since these dear brethren have obtained grace to speak in the name of Jesus, many of the old Cherokees come regularly to meeting, and give good attention."

At the close of a meeting in February, one of the brothers above referred to, reproved the people for leaving their seats to warm themselves in time of service, saying: "I am an old man, and though cold can sit all night to hear the word of God."

The family, concerning which so many particulars have been related, are the descendants of a white man, who wandered from New England, more than half a century ago, and spent the remainder of his life in the wilderness. He has been dead many years, and the age of his children may be from thirty years to rising of fifty. After the happy change in their character, the Corresponding Secretary wrote them a letter, to which the five brothers dictated to Mr. Butrick the following answer.

Taloney, May 13, 1825.

"Dear Brother,

"We are glad to hear from you; and we are glad to hear your advice. We are all very happy, that the school is here so nigh us: but we were in the dark a long time after it commenced. Now we believe in our Savior, and have given ourselves up to God; and by his help we hope to continue faithful to him. Many of our friends about us are still in the dark; but we hope that they will sometime believe and come to Christ. We now think we are going straight, and are trying to do all the good we can possibly do.

"Since we have been baptised, we have had many trials; but by divine assistance we intend to fight our way through; and we do what we can to assist Mr. Hall in doing good, and think we shall always try to strengthen his hands.

"Since we have turned from our sinful ways we find more happiness, than we have ever enjoyed before. We are very glad that God has sent glad news to our country, which has led us into the light. We do not know as we shall ever meet you in this world. If we should, we should rejoice to take you by the hand as our brother; and if we should not, we hope to meet you in the world above. We should be much rejoiced if you could send us a female teacher, to instruct our daughters, not only in reading, writing, &c. but also in needle work, and in cutting clothes, &c. We think much on this subject, and trust you will do what you can consistently for us in this respect.

"We write now a few lines, which we hope you will accept, and we shall be happy to write whenever opportunity shall offer.

"We should be glad to receive a letter from you, when convenient.

"Your friends and brothers,

GEORGE SANDERS,
ALEXANDER SANDERS,
JOHN SANDERS,
ANDREW SANDERS,
DAVID SANDERS.

These brothers are all members of the church except the oldest, and he has had many serious thoughts. The change experienced by the family, and especially by Alexander, has excited general attention among the people. Mr. Hicks, Mr. Ross, and other principal chiefs, have looked with astonishment upon the process.

It may be worth while to give from the journal some instances of the manner, in which this new influence is exerted in favor of Christianity.

“*May 6, 1823.* Went to *Coo-sa-way-tee*, in company with brothers Alexander and John Sanders to attend court,* in order to bring to justice a rogue, who, a year ago last winter, stole a part of a little waggon from us. Drinking, swearing, gambling, and the like, prevail to an alarming degree. Indians, who can scarcely speak a word of English on any subject, have learned to swear most horrid oaths. I was highly gratified to see manifested in my Cherokee brethren, so decided an abhorrence of these crimes. Both appeared anxious to return, and would even go by themselves into the bushes, that they might not see the wickedness of these poor people. One man, an old companion in sin, urged brother Alexander to drink. He replied, that he could not. The other insisted upon it. Brother Alexander told him, that he would not touch a drop of whiskey for five hundred dollars. The person alluded to was an old man. Brother John told him, that if he would come to Taloney, when he is sober, he would teach him to do better in his old age. Both these brethren chose to return home sixteen miles in the dark and rain, rather than stay a night in that wicked place.

“*June 23.* Not long since, the Indians, as their custom is, appointed a day to labor for their town-conjurer, which day came on the Sabbath. Brother Alexander Sanders, having an opportunity to talk with him, advised him to put off the labor till the next day, which he readily agreed to. This is another evidence, that the Gospel is here gaining ground, even among the most ignorant and bigoted.”

The agricultural prospects of this station are pleasing; and there is great reason to expect, that provisions for the mission family will easily be furnished from the land here cultivated.

Several villages, at no great distance, are in want of schools. In May last, the *Rising Fawn*, a head chief of a town sixteen miles distant, came to consult the missionaries with respect to a school and a pious blacksmith for his neighborhood. He lives on the trace, (that is a horse-path through the woods,) from Taloney to the Valley towns, and all the Indians in that quarter, are in a state of nature. But few, if any, have the most common utensils of domestic economy, such as knives and forks, and spoons; and they have never been within the reach of moral and religious

* The Cherokees have now established among them regular courts of justice.

cultivation. A good blacksmith is also wanted in the immediate neighborhood of Taloney.

STATION OF CREEK-PATH.

About a hundred miles W. S. W. of Brainerd.

Rev. William Potter, *Missionary*.

The concerns of this station have been carried on with regularity, as heretofore. The school still maintains an encouraging aspect. Most of the pupils board in Mr. Potter's family, and are gratuitously provided for. He contemplates a removal to a more eligible site, about two miles from his present residence. An assistant in the mission has been greatly needed, who can take charge of the farming business. Though the Committee have not as yet been able to send such a person, they expect that this want will be supplied before long, either by some one of the assistant missionaries now at Brainerd, or of those, who are about to join the Cherokee mission.

The church is in a state of harmony, and has a prospect of speedily receiving additions to its number. It has experienced a distressing bereavement in the death of Catharine Brown who departed this life on the 18th of last July. The disease, under which she languished, was a pulmonary consumption. Fully aware of her approaching dissolution, she had no wish to live for any other purpose, except that she might do good to her friends and countrymen. Her mind was continually in the most tranquil state, her faith unwavering, her hope unclouded, her anticipations of heaven most cheering and joyful. About six years ago, this young female was placed in the mission school at Brainerd, among the first pupils, who were there collected. Not long afterwards she became serious, gave evidence of piety, and joined the church in the spring of 1813. From that time she eminently adorned the doctrine of God her Savior, by her cheerful, amiable, and pious deportment. Her exhortations and her example, happily illustrating each other, were the means of bringing both her parents and several other members of the family, to that state of religious inquiry, which terminated in their hopeful conversion.

STATION OF HIGHTOWER.

About 80 miles S. S. E. from Brainerd, and 35 west of south from Taloney, on a river named *E-tow-ee*, but corrupted into *Hightower*, and likely to retain that appellation.

Mr. Isaac Proctor, *Schoolmaster*.

A school had been promised to the people of this region, to be established as soon as a teacher could be furnished. They had long expressed a desire to enjoy the privilege of having their children taught. Early in November, Mr. Proctor visited the place, with a view to excite the people to make the requisite preparations. They soon appointed a day to commence the buildings, and assisted in putting up a log dwelling house, 18 feet by 20, which was afterwards finished by Mr. Proctor and a hired man, in such a manner as to be quite comfortable. The business, however, proceeded slowly, and the people were quite ignorant respecting the benefits of a school. Mr. Proctor thought it desirable, therefore, to take the principal man with him, and visit the schools at Taloney, Springplace, and Brainerd. This measure had a very happy effect.

In the course of the winter the body of a school-house, 24 feet by 30, was raised, and various other advances made. Mrs Proctor had been left at Brainerd, till the necessary buildings should be erected. She was removed to Hightower about the first of May.

The school commenced April 21st, and was opened under very favorable auspices. At first ten children came, and by the middle of June the number had increased to thirty. The prospect is, that as many as 50 or 60 will wish to attend by next winter. This school is in a very important place, both on account of the number of children, who live within a moderate distance, and the willingness of the parents, especially since they have seen the experiment, to send their children regularly and punctually. The following extract is from a letter written by Mr. Proctor, about seven weeks after the school was opened.

“Every thing relating to the school, and this dear people, is exceedingly encouraging. As it respects the conduct of the pupils, much may be said in their favor. They are punctual and regular in their attendance, and appear to be disgusted with their former practices, in attending ball-plays, and all-night dances. When a command is given, or a request made, they unhesitatingly obey. Their

appearance in time of worship is as good as any civilized children I ever saw. Their progress in learning is very great. Some, I hope, will soon be able to read in the Testament. In view of what God has done for this people and the school here, there is very great occasion for joy and thankfulness, as well as humility. Some circumstances attending the opening of the school you will no doubt be pleased to know. Arrangements had been made for Mr. Floyd and Mr. Butrick, with some others, to be present at the opening of the school, that the people might better understand the object which we have in view.

"Just before the time they were expected, it was understood that they would not be here. Under this apparent frown, a day of fasting and prayer was appointed, and another day for opening the school, which I expected to have to do without any interpreter. But on the Saturday before I commenced the school, (which was on Monday,) Mr. Butrick arrived with Alexander Sanders, a Cherokee, who, we have great reason to believe, is a dear brother in Christ. This man was well known to the people here. On the Sabbath quite a large number of Cherokees collected; and brother Sanders, like the converted Saul, related the history of his own life, and then zealously preached Christ and him crucified to his astonished countrymen. And I doubt not but they were as much astonished to hear him, as the disciples were to hear Saul preach Christ as the only way of salvation. On Monday he stated to them the object of the school and the probable benefit that would result from it. Every word appeared to be readily received as truth. I presume I do not meet with half the difficulty, I should have met with, had not Alexander Sanders visited this place."

In a postscript of a date about ten days later than the preceding, another visit of Mr. Butrick and Mr. Sanders, accompanied by Elias Boudinot, is mentioned. On the Sabbath the school-house was crowded, and the people gave very good attention. Several individuals appeared deeply impressed with divine truth, which was entirely new to them.

The people are desirous of a separate school for girls. At present the females are taught by a sister of Mr. Proctor, in one end of the school-house. Having been employed as a teacher in Georgia, she generously offered to aid her brother, at the commencement of his labors among the Indians. The condition of the natives, exposed as they have been to the pernicious example of unprincipled whites, is more deplorable than had been imagined by those, who are now laboring for their benefit.

A Sabbath school for blacks is here taught, consisting of 20 learners, most of whom come 7 miles. So great an interest do the members of the Sanders family feel in the success of this establishment, that they have divided themselves into two companies, and agreed to visit the place once a month.

STATION OF WILLSTOWN.

About 50 miles S. W. from Brainerd.

Rev. William Chamberlain, *Missionary*.

Mr. Darius Hoyt, *Schoolmaster*.

On the 10th of December last, Mr. Chamberlain visited the people of this settlement, to ascertain how they felt respecting the establishment of a school among them. After consultation, they expressed a great desire, that a school might be commenced, and especially that a mission family might come and reside there. It was proposed that they should erect suitable buildings; and, if any children are admitted into the family, that their parents or other friends, should furnish a regular supply of provisions, at a rate to be fixed. These propositions were acceded to, and the close of the month was appointed as the time for beginning to work upon the school-house, and dwelling-house.

Mr. Chamberlain spent the interval in various missionary labors, and returned, with John Arch as interpreter, at the time agreed upon. The houses were put up and covered, in the month of January; and this, as they understood the contract, was all that the people expected to do; it being the custom of the country, whenever a house is erected for any person, to leave him to provide floors, windows, doors, chimnies, &c. at his leisure, and in such a manner as he may be able. About the end of March, Mr. Chamberlain removed his family to Willstown, though the buildings were quite unfinished. Obtaining materials and help from Brainerd, they were at last rendered comfortable, and the school commenced on the 12th of May. For the first month, no more than nine scholars attended. The people then made a contract as to the quantity of provisions, which should be furnished for each child to be placed in the family; and the school will probably be enlarged, as fast as domestic circumstances will permit.

A Sabbath school of 20 blacks is taught here also. Public worship is attended by a considerable number of natives, who hear with seriousness. A larger number of Cherokees in this place understand English, than in most other places throughout the nation. Still there is need of an interpreter, as the greater

part of the inhabitants, in the vicinity, can understand nothing, unless they are addressed in their own language.

STATION OF HAWEIS.

About 60 miles in a southerly direction from Brainerd.

Mr. John C. Elsworth, *Schoolmaster*.

The original name of this place is a Cherokee word, which signifies *turnip ground*; and the place has been called *Turnip mountain* in English. For obvious reasons, it is convenient, in this and every similar case, where a missionary station is fixed, to assign a name to the mission premises and the immediate neighborhood. To this new station the Committee have given the name of *Haweis*, out of respect to the memory of the late venerable Dr. Haweis, a very ardent and persevering friend of missions, to the end of his life, and for some time an active member of the Committee of the London Missionary Society.

In this neighborhood resides the converted Cherokee, who received the name of Mills at his baptism. He has long been extremely desirous that a school, and religious teaching, should be established in that part of the country. He offered his old place, containing a small log house, and 15 acres of cultivated land, for the accommodation of the family, if one should remove there. As the site was not eligible, this offer was accepted only in part; that is, the house, and a part of the land, till another house can be built.

After visiting the place, and making the necessary arrangements, Mr. Elsworth removed his family, about the end of April. He found the people universally pleased with the idea of having a school. Mr. Mills was overjoyed. He said he had long prayed the Savior to send a teacher, and he now rejoiced at the prospect of having some one to assist him in reclaiming the vicious.

A site has been selected about three quarters of a mile from the road, which passes through the nation from Georgia to Alabama. Within a moderate distance, is one of the most delightful springs of water, that can be found in that whole country, abounding, as it does, with springs.

The young people are fond of their old amusements, some of which tend strongly to riot and immorality; yet they generally at-

tend meetings on the Sabbath. Many individuals appear to be inquiring; and almost all are desirous of being instructed in religion. The exercises on the Sabbath are wholly in Cherokee. Mr. Mills is the principal speaker. He has undoubtedly been the instrument of much good to the people. For a year, or more, he has met with them, and endeavored to teach them the way of life.

Major Ridge, the father of John Ridge, who spent some time at Cornwall, is very friendly to Mr. Elsworth and his establishment. The young man just mentioned is much in favor of every exertion, which has for its object the good of his countrymen.

No intelligence has yet been received of the school having commenced. It may be expected to go into operation, however, in the course of the ensuing autumn.

GENERAL LABORS OF THE MISSIONARIES.

Mr. Butrick spends a great portion of his time in itinerating and preaching as an evangelist. While on these tours, he makes appointments for holding public worship, mingles with the natives in their social circles, and instructs them as he finds them willing to hear. Though he has paid much attention to the language, he does not feel able to communicate religious truth without some one to interpret for him. Last winter he took Thomas Bassel as his interpreter, and penetrated further into the northeast parts of the Cherokee country, than he had ever been before. Some extracts from the journal, which he kept during this excursion, will exhibit the country and its inhabitants, in what is commonly styled *the state of nature*.

"Tuesday, Feb. 4, 1823. Left Taloney in company with brother Thomas Bassel, interpreter, and brother David Sanders, who is our guide to *Mountain Town*, where we have an appointment for meeting. Rode over a mountainous region fifteen or twenty miles,—and called at the Rabbit's. He is the head chief of Mountain Town and brother to the Creek interpreter. He received us with peculiar kindness and attention. Spent the evening in singing Cherokee hymns, conversing on the great concerns of religion, &c. Brother Thomas prayed in his own language. A number of the neighbors came, and spent the evening with us. The chief thinks they should all believe, if they could have the Gospel explained to their understanding."

Notice was given that a meeting would be held the next morning.

At this place, three Cherokee girls, who had been at the Brainerd school, were unexpectedly found. They had received the names of Anna Porter, Mary Mason, and Betsey Mayhew, and provision had been made for their support by benevolent females in New England. Yet from fickleness, or some other cause, they had been detained at home, till their relatives were ashamed to carry them back. They joined in singing hymns; the whole family appeared peculiarly neat and decent; and their father is serious and anxious to hear the Gospel. Of the meeting, which had been convened, the following account is given.

"A good number attended. I spoke of the character and works of God,—the creation and fall of man, &c. but especially of the death and sufferings of our divine Lord and Savior: after which brother Thomas and brother David spoke, and Thomas prayed. Here were perhaps 50, or 60, full Cherokees; and I know of none able to understand English, except the three girls above mentioned. Will the Lord bless these people, and cause his face to shine upon them.

"This town lies a little west of north from Taloney, 12 miles perhaps from Coosawaytee. About noon took our leave of this dear people, and rode over a dreary mountainous region to *Board Town*, which lies 15 miles about N. E. from Taloney.—Called on the principal chief. At first he was rather cold, but soon entered freely into conversation. Spent the evening in singing Cherokee hymns, and conversing on the character, works, and word of God; especially the latter, as being the only guide to point out the way to happiness here, and to eternal life beyond the grave, and as shewing, through our Lord Jesus Christ, the only method to escape everlasting death. He heard with attention, and agreed to have a meeting the next morning, at the house where they generally hold their councils.

"Thursday, 6. Rode with the chief, &c. to the place appointed. The notice was short and but few had assembled. Recapitulated, enlarged, and enforced what I said to the chief last night. Brother Thomas spoke and prayed in his own language. In this town, I saw no Cherokee, to my knowledge, who understands English. About noon took our leave.

"Rode through a mountainous region to *Ta-go-i*, perhaps 15 miles, accompanied by a Cherokee, who was our guide. While on our way the snow fell 3 or 4 inches deep. Called on the head chief. Here we found our dear friend the Rising Fawn from Turnip Town. In this town, brother Thomas has many relatives, and much time was spent with them. Several chiefs and others came in and spent the evening with us.

"Friday, 7. Various conversation respecting the Indians, especially the destruction that whiskey makes among them. Spent some time in singing, prayer, &c. The Rising Fawn and brother Thomas's uncle both seem determined to drink no more.

"Sabbath, 9. The chiefs desired me to read a letter from Mr. Hicks, relative to their land. I took the opportunity of explaining the nature and design of the Holy Sabbath, and requested them to wait till evening, which they agreed to do. Brother Thomas, when speaking of the Sabbath, told them, that Christians dressed in clean clothes, on that day. The old chief, (he is probably 80 or 90

years old) replied that he would dress himself. He accordingly went out and soon returned with a clean white hunting frock, a hat with a large silver band round it,—wide silver bands round his arms, a large silver crescent in his bosom, and below it a silver medal, given him by the President, &c. saluting us as a chief from a great distance.

"In the evening we read Mr. Hicks's letter, conversed, prayed, &c. and returned to brother Thomas's uncle's.

"Monday, 10. The Rising Fawn and our guide from Board Town came. The Rising Fawn is a principal chief in this part of the country, and a distinguished speaker in the national council. He seems determined to follow the directions of the Bible. He wished me to state some time when we would come again, promising to accompany us from Turnip Town. In this place are many inhabitants, full Cherokees; and none, that I know of, able to speak or understand English. O will the Lord remember them and by some means bring them to a knowledge of his great salvation. After breakfast, in company with brother Thomas's uncle, and our friend from Board Town, we set out for the mission station in the Valley Towns, where we arrived a little after dark, having passed through a most mountainous region. A little before sun set, being on high land, we had a clear view of the surrounding country; but the sublimity, the grandeur, the beauty of the scene I can never express. Before, behind, and on either side, were mountains above mountains, peak above peak, rising almost to the clouds."

The mission here mentioned is under the care of the Baptist Board of Foreign Missions. Mr. Butrick was received with much kindness and cordiality by the missionaries. At their request he visited the schools and both he and Thomas Bassel addressed the pupils. Messrs. Roberts and Jones are the missionaries. They advised Mr. Butrick to proceed still further toward the northeast, for the purpose of visiting some secluded villages, and requested one of their pupils to go as a companion and guide. The youth cheerfully consented. His name was *Soti*. The first day, the travellers went about 20 miles to *Long Town*, where they staid over night. The following is an account of their next day's journey.

"Tuesday, 18. Soon in the morning we set off for *Otter Town* where *Soti*'s father lives. We left an appointment, however, to be here again on Thursday. We soon began to ascend a most difficult mountain. We were about two hours ascending it, and much of the time were climbing a very steep ascent. Sometimes to get round a peak on the ridge, we were obliged to go on the side, where it seemed impossible for a horse to stand. I found it enough for me to take care of myself, and committed the little poney to the care of *Soti*. I went forward with trembling steps, sometimes crawling on my hands and feet, afraid to look to the right hand or to the left, or think much of our situation. When I looked forward I was alarmed again and again, by mountains above mountains rising to an astonishing height, which we had still to pass over. I thought of going back

but the *text for the day* came to my mind, viz.; "Thou shalt go to all that I shall send thee; and whatsoever I command thee, thou shalt speak." And further, I thought it impossible for the horses to turn about where we then were. At last the Lord brought us in safety, and with joy, to the top of the mountain. Here I had anticipated the pleasure of finding a little resting place, to view the surrounding region, which I had not ventured to do by the way, lest the extraordinary height, and the dismal steeps, frequently on both sides, should render me incapable of ascending the peaks still before me; but on the top I found no rest for the soles of my feet. I durst not stop to take a fair survey of the country.

"We therefore hastened our way down through the snow perhaps a foot deep, though at the bottom on the south side the ground was warm and dry; and, in about 3 hours from the time we first came to the mountain, through the kindness of God we found ourselves safe at the bottom, in a region where the Gospel had doubtless been forever unknown.

"We called on the chief and proposed a meeting. He appointed it to-morrow about noon at the council house. We then rode about 6 miles to Soti's father's, having travelled about 20 miles. Some of the neighbors came and spent the evening with us. We improved the time in singing, prayer, and conversation on the great doctrines of religion.

"Wednesday, 19. Spent the morning conversing, &c. with Soti's father, a very old man. After breakfast we all kneeled before our common Lord to implore his blessing, and then set off for the council house about six miles distant. The road being bad, and our horses fatigued, we concluded to walk, being accompanied by our dear Cherokee friends. About fifty men besides some women and children assembled. After prayer and singing, brother Thomas gave them a short account of Christians at the north, their method of raising money, making clothes, &c. for the support of schools, &c. He also stated the contents of a letter from Mr. Hicks. After this I spoke of the Bible, as being the only light to guide us in safety through this world. I dwelt particularly on the way of salvation, pointed out in the Bible, through our divine Lord and Savior.

"I told them of his coming into the world, his character, miracles, sufferings, death, resurrection, ascension, invitation to sinners, &c. and of his ability and willingness to save all who come to him. After this we sung, and prayed, and took our leave of the assembly. Before we left them, however, they wished to know when we would come again, stating that they needed some one to tell them often of these great truths, and expressed much gratitude for our present visit. We returned to Soti's father's and spent the evening in conversation, singing &c. We attended prayer as usual; but Soti, who appears really serious, and inquiring after God, wished us to pray again. O how dear these poor people seemed to me. I often wept at the thought of leaving them exposed to all the wiles of Satan with no one to guide them to the fold of Jesus.

"This town lies near the line of N. Carolina; is almost entirely surrounded by mountains; contains from 100 to 200 families, and but one individual, that I know of, able to speak English. After breakfast, and after commending this dear family and people to God by prayer, we set off for Long Town. We return a different way from that we came, in order to visit J. Arch's friends, and also to cross the mountain at a place where it is not so high, though steeper for a short distance. About 10 o'clock we arrived at brother J. A's. mother's, where we found his brother, uncles, sisters, &c. assembled to meet us according to previous arrangement. Here we had a precious interview with these dear people; and after

dinner, having spent about two hours with them, we set out for Long Town. The mountain, and the path generally, were very bad, so that we did not arrive at the place where we had appointed a meeting until near sun set. Many of the people had returned home. The chiefs and a few others were yet waiting. I told the chiefs I would meet them the next morning. Some of the people, however, thought the meeting was to be that night; and a numerous assembly met at the council house, and about 9 o'clock sent for me. I told them, that, by an arrangement with the chiefs, I was to meet them the next morning. Brother Thomas and Soti went with them, and spent a good part of the night in talking, &c.

"In the morning before sunrise, they sent again for me to come. I accordingly went, and found perhaps 200 people assembled, and 15 or 20 young women and girls engaged in a dance. Their appearance was neat, their dress good; but what a difference would religion make, in all their feelings and behavior. Soon their music ceased, and all was still.

"After singing and prayer, I spoke to them in substance, nearly as yesterday, at Otter Town. They heard with the utmost attention; and were endeared to me more and more. After an address of perhaps an hour and a half, and commending them again to God, we took an affectionate leave. The men and boys, and many of the women and girls, came and shook hands with us; after which the old chief, with a distinguishing dress and appearance, arose and spoke at some length, thanking us for our kindness in visiting them, &c. He then shook hands, and thus we took our leave of this dear people. I saw none in the assembly who were not full Cherokees, and none were able to understand English. This town is near the head of the valley river.

"Friday 21. Rode down the river 10 or 12 miles to Tellico; called on the chief and proposed a meeting. He appointed this evening at the council house, and immediately sent messengers to give information. About dark we went to the place appointed. The people continued coming, till after 9 o'clock. We then commenced meeting, having, I should judge, near 200 hearers. As they were ignorant of the first principles of religion, I thought best to go over nearly the same ground as in Otter and Long Towns. They seemed attentive to all I said. Our meeting continued about an hour and a half. We then took leave of these dear people, a little before 11 o'clock, and returned to the chief's. O will the Lord be with them; and fix his word in their hearts, as a nail in a sure place, and may their souls be saved in the last great day.

"Saturday 22. Soon in the morning returned to our dear brethren in the mission. During this tour I have seen hundreds of Indians, and but two who could talk English; and those were partly educated in white families. Spent the afternoon and evening with our dear Christian friends and the children of the schools."

On the following Tuesday, Mr. Butrick, in company with the Baptist missionaries, visited another Indian village, 10 or 12 miles from the station; and soon afterwards returned to Brainerd, through a part of Tennessee. The valley towns are situated on the head waters of the Hiwassee, near the dividing line between North Carolina and Georgia, and not far from the upper corner of South

Carolina. The Baptist mission has been established there for several years.

The following description of eligible places for the establishment of local schools was drawn by Mr. Butrick, in the course of the year past, after a better acquaintance with all parts of the Cherokee country, than any other of the missionaries has been able to gain.

"As I was riding from Hightower to Taloney, I reflected on the most suitable places for local schools.

"My feelings would lead me to place *Tsi-yo-he*, or *Otter Town*, first. This town is about 100 miles N. E. from Taloney; joining N. Carolina. It is fenced in by almost impassable mountains; but contains a beautiful tract of land, sufficient to support a great number of inhabitants. It contains, I think, between one and two hundred families. These dear people, in general full Cherokees ignorant of the English language, are in a very destitute and affecting situation. Their white neighbors, in North-Carolina, are hostile to them. And further, the old chief expressed a public and earnest desire to have some one teach them constantly the great things of religion. This town is 30 or 40 miles N. E. from the Baptist mission. Almost all the relatives of our dear brother John Arch live in that place. One or two large towns over the mountain might also be benefited by the instruction.

"2. *Ta-go-e*, 25 or 30 miles this side of the Baptist Mission and about 40 miles N. E. from Taloney. Here are two large towns, *Ta-go-e* and *Hemp-town*, so situated that both might be accommodated by one school. These poor people are in a miserable situation. They have no blacksmith nigher, I believe, than Taloney or the Baptist Mission; unless the settlements in Georgia may be a little nearer. A poor man, while we were there, broke his axe, and went with us on foot to the Baptist Mission to get it mended. This town lies on a most beautiful river of the same name; but called *Amo-yi* after it passes through the mountain to its junction with the *Hiwassee*, a little above the Agency. This is, I think, about the darkest part of the Cherokee nation.

"3. *Turnip Mine Town*, about 18 miles N. E. from Taloney. Within a short distance of this town, are several others, which might all be benefitted by a school and religious instruction here.

"4. *Pinelog*, about half way between Taloney and High-tower. This town, on a creek of the same name, contains many inhabitants, and a beautiful tract of land.

"5. *Beaver-dam*, 10 or 12 miles from Turnip Mountain, south of the Coosa river; or Cedar Creek town, 12 miles south of Beaver dam. This last mentioned town lies near a settlement of Creek Indians, who would doubtless be benefitted by their proximity to a school.

"6. *Turkey-Town*, bounded on one side by Alabama and on another by the Creek line, about 20 or 25 miles from the Creek settlements, containing many inhabitants, and a most beautiful tract of land. Here the *Path-killer*, the *Boot*, who is Creek interpreter, and many other chiefs, live. Here we could have frequent intercourse with the Creeks, and, by means of the *Boot*, give them much religious instruction. The *Boot*, though a Cherokee, is yet one of the Chiefs

of the Creek nation; attends their councils; and has great influence with the people. He is frequently visited by the chiefs and hunters of that nation, with whom we could converse and thus spread the knowledge of divine things through that dark land.

“7. *Frog-town*, or, as generally called, *Brooms-town*.

“8. *Aumuchee*, 15 miles west of south from Mr. Hicks’s, on the path leading to Turnip Mountain. I mention this place, on account of the great anxiety of the people last spring to have a school. There are 10 or 12 families, and a beautiful tract of land.

“9. *Mouse Town*, or Bushey-head’s settlement. This is a very important place, though not in as entire darkness as the others.

“10. *Spring Town*, on the north side of the Hiwassee river, 15 or 20 miles above Columbus.”

From a summary of Mr. Butrick’s labors, during a part of the year past, it appears, that he travelled about 2000 miles in the Cherokee country, and held about 150 meetings with the people. At these meetings he either preached, or expounded some portion of Scripture; or stated and explained some of the leading doctrines of the Bible; or repeated the history of our Lord’s sufferings and resurrection. He found the natives peculiarly attentive, and in no case was he interrupted by improper conduct. He visited eight large villages, where the Gospel had never been heard before. In his opinion two evangelists might be well employed, in that part of the nation, which extends from *Otter Town* to *Hightower*, 135 miles, in a southwesterly direction, and from the Cherokee eastern line to *Coosawaytee*, about 60 miles. This territory contains more than half the Cherokee population.

Before Mr. Chamberlain became fixed at Willstown, he also made excursions as an evangelist. The following notices are taken from journals received from him, since the last annual meeting of the Board.

“Aug. 8, 1822. Rode from Brainerd to *Chick-i-saw-tec-hee’s*, in *Frog Town*, 30 miles. Made appointments for preaching at *Three-killer’s* neighborhood, Sabbath after next, and in this place next Thursday. The people here can talk no English. They are very kind and seem pleased to hear me stammer in their language. This is the most retired part of the nation that I have visited. I see no whites, or half-breeds; and very few of the customs of the whites have got in amongst the people. Their houses are like those in other parts of the nation; but they sleep on deer skins, and use neither knives, forks, nor spoons.”

“10. At *Chatooga*. This morning the *Bark*, who had been absent, came home, and said if he had been here we could have had a meeting. He appeared to regret very much, that there was not time now to collect the people. However, contrary to our expectation, several people came in and wished to hear preach-

ing. We therefore held a meeting with them, and then rode to another place 12 miles.

"11. Found a number of people collected to hear the Gospel; some from a distance of 20 and 25 miles. After meeting, had some conversation with a man, who said he was never at meeting but once before, and there was no interpreter then, so that he did not understand what was said. He has now come 25 miles, and brought with him a son and daughter, for the purpose of hearing the word of God. I asked him if he knew that he was a sinner. He said he had always been thinking and doing bad things; but he never knew till to-day what sin was. I asked him, if he now meant to turn from all his sins unto God. He said it was a very hard thing to leave off *all* bad things. He acknowledged that he had been a very great drunkard; and he would promise that he would never drink any more whiskey; but he could not yet find a resolution to leave off all his sins. He wished to learn more about these things; and perhaps, after a while, he should be able to forsake all. I endeavored to point him to the Lamb of God, as alone able to save him from his sins. I conversed with several, who appeared to be anxiously inquiring the way of salvation."

At the various places, which Mr. Chamberlain visited, he found the people prepared to receive instruction, and desirous that his visits might be repeated. Indeed, there are few places in the heathen world, in which a greater readiness is manifested to hear the word of God, than among these tenants of the forest; and upon no people, surely, is the obligation to send the Gospel to the ignorant and destitute, in their immediate vicinity, more imperious, than upon the people of the United States, with reference to the aboriginal inhabitants of North America.

MISCELLANEOUS NOTICES RESPECTING THE CHEROKEE MISSION.

The venerable Col. Meigs, for many years agent of government among the Cherokees, died at quite an advanced age, on the 23th of January last. He had always been friendly to exertions for the moral and religious improvement of the Indians. The Hon. Joseph M'Minn, formerly governor of Tennessee, has been appointed to succeed Col. Meigs in the office of agent.

The Rev. Raynolds Bascom, who had spent several winters at the south, and was about visiting Carolina, kindly acceded to the request of the Committee, that he would take the charge of the Cherokee youths, who were about returning from the Foreign Mission School to their native land. To this request was subjoined another, that he would visit all the stations in the Cherokee and Choctaw countries, confer with the missionaries

respecting the interests of these establishments, and, on his return, take the charge of such youths as might be coming to the north for their education. In the execution of these important trusts, Mr. Bascom embarked at Middletown, Con. in October, accompanied by John Ridge, David S. Tawcheechee, James Fields, John Vann, and Thomas Bassel, Cherokee young men; and Adin C. Gibbs, from a more northern tribe, who wished to be employed in missionary labors among his red brethren of the south. M'Kee Folsom and his brother Israel, had taken an earlier passage from New York. These are Choctaws, and, with the six above-named, had completed the term, which it was thought expedient for them to spend at Cornwall. Elias Boudinot and David Brown, two other Cherokee youths, were removed from the same school, that they might reside at Andover, and possess advantages for becoming acquainted with theology. The health of Boudinot, however, soon became impaired, and it was necessary that he should seek a milder climate. He accordingly sailed for Charleston, S. C. where he arrived about the same time with Mr. Bascom and his charge. The impression made upon this city, by the visit of so many improved, intelligent, and pious young men, taken but a few years since from the forest, and educated by Christian benevolence, was very favorable to the missionary cause. Liberal contributions were received, and the same effects were produced at Augusta, and other places, through which the company passed. On the return of Mr. Bascom in the spring, he was accompanied by three Choctaw and two Cherokee youths, who joined the Foreign Mission School in July. One of the Cherokees is a professor of religion; the other, a son of Alexander Sanders, mentioned repeatedly in the account of this mission.

It is proper to state here, that Mr. Bascom performed the duties assigned him to the entire satisfaction of the Committee; that he exhibited great judgment, prudence, and a lively interest in the success of missions; and that he has received the special thanks of the Committee for the public spirit which he manifested in the whole business; particularly by declining any compensation for his time and services. His travelling expenses only were paid; and they were kept within as narrow limits as was practicable.

In the domestic relations of the mission families, no change not already mentioned has taken place, except that a matrimonial

union has been formed between Mr. Blunt and Miss Harriet Elsworth, sister of the assistant missionaries of that name.

Two licensed preachers and five assistant missionaries have been accepted, and received directions to proceed to Brainerd. They are all married but two. Four unmarried females, to be employed as teachers, and in various domestic labors, will accompany them. A part will be assigned to the Choctaw nation; but the particular destination of each cannot be fixed, till after they shall have arrived in the Indian country, and the claims of the various stations shall have been examined.

That truly Christian chief and genuine patriot, Mr. Charles R. Hicks, has consulted the missionaries respecting a *National School for the Cherokees*. He designs to lay it before the national council, which convenes in October, and to propose, that his people, from their common resources, should erect suitable buildings for such an establishment, within a year from that time; that they shall make such provision, as they may be able, for the support of the principal instructor; that all the instructors shall be appointed by this Board; and that the privileges of the school shall be free to all who can support their children while attending it.

The Committee would close the account of the Cherokee mission by merely observing, that the present time is eminently a crisis with that people; and that, unless their moral improvement is perseveringly sought, by continuing the present efforts for their benefit, the period will soon have passed, when their permanent interests can be secured.

MISSION AMONG THE CHOCTAWS.

This is the second mission established among the American Aborigines, by this Board; but, in respect to the number of natives to be benefitted by it, the expenses incurred in prosecuting it, and especially the liberal grant of the Choctaws themselves towards the schools originating from it, no other mission in North America ranks so high. Most of its institutions are yet in their infancy; and it is not time to expect the full influence of any of them. Difficulties have been experienced here, as in all similar attempts to counteract inveterate habits, and to form a new character for uncivilized people. How far the missionaries, or the Board,

should be discouraged by any thing which has happened, we may be more able to judge, after attending to the principal events respecting this mission, which have transpired during the past year.

STATION OF ELLIOT.

This place is situated within the chartered limits of the state of Mississippi, about 100 miles from the northern line, and not far from the middle of the state, from east to west. It is near the Yalo Busha creek, about 40 miles above its junction with the Yazoo; and lies W. S. W. of Brainerd 400 miles. The Walnut Hills on the Mississippi are 145 miles distant, in a south-westerly direction.

Mr. Cyrus Byington, *Licensed Preacher and Missionary.*

Dr. William W. Pride, *Physician.*

Mr. John Smith, *Farmer.*

Mr. Joel Wood, *Schoolmaster.*

Mr. Zechariah Howes, *Farmer and Mechanic.*

A considerable diminution has taken place, within the year past, in the number of assistant missionaries residing at this station. Mr. Jewell left Elliot in August 1822, to begin preparations for a school in the south east part of the Choctaw country. In the course of the summer, which has just closed, Messrs. Bardwell and Dyer went into the same region, for the purpose of commencing other schools. Mr. Bardwell's family will not be removed, till suitable preparations are made to receive them.

The plan of the schools among the Indians has been so fully developed in preceding Reports, that it would seem useless to enter into much detail here. The two prominent objects, at which the teachers aim continually, are the improvement of their pupils by means of useful knowledge, and the formation of habits of industry; both these as subsidiary to the introduction of Christianity, and its ultimate prevalence. The school has been diminished by two causes, both of which have operated to an unusual extent, during the past year. One is the dread, with which the parents generally regard the sickness of their children while absent from home; and especially while a great mortality among children has been experienced from the measles, throughout a wide extent of the Choctaw country. The other cause is the disaffection of a principal man, whose name is Cole, and who has

much influence in this district. He had formerly been a warm advocate for the school; but has for some time complained that the children were punished for disobedience, and that they were compelled to work too much. Mr. Kingsbury made two fruitless journeys to hold a talk with him and his captains. At last, on the third attempt, a full explanation took place. A previous talk at Mayhew, delivered to the chiefs of the eastern part of the nation in July 1822, was interpreted on the present occasion. Mr. Kingsbury then clearly stated and answered all their objections, and obviated all their difficulties. This was on the 6th of February. Further discussions and explanations were had on two succeeding days; and the result of the whole was the apparent satisfaction of all the chiefs. Upon Cole's suggestion, the talks were written down, and signed by both parties. In the midst of their deliberations, M'Kee Folsom, who had spent four years at Cornwall, addressed his countrymen in their own language, and urged upon their consideration the disinterested exertions of their friends at the north. The wretchedness of the Indians, in their uncultivated state, may be gathered from the following paragraph. It relates to the consultations of the second day, after the difficulties had been settled.

"About four o'clock, the captains addressed the children, giving them a "strong talk." According so their custom on similar occasions, it was their object to enforce the sentiments of their leader, each one repeating substantially the thoughts of the first. In their talk, they told the children that the missionaries were their fathers, and would do better for them than their own fathers; that they must obey them and try to learn; and that if any ran away, they would be sent back. It was moving to hear *Tus-ham-e-yub-be*, an old chief, probably seventy or more, contrast *their* situation with *his*, when a boy. "When I was born," said he, "my father threw me away. I lived among the ashes, till I was big enough to talk and run about. Then I went to live with a Frenchman. But he taught me nothing good. He made it my business to crack hickory-nuts for his bear; and though I was not a negro, he made me pick the bones of his chickens. But missionaries are *fathers* to *you*, and wish to teach you good things."

The progress of the scholars is much more rapid, than when the school was larger; and it is peculiarly gratifying to observe the attainments of the female pupils, in those branches of domestic industry, to which their hours, when out of school, have been devoted. One of the most promising girls died suddenly last June, and others were quite ill. The death of a child at school, (one instance having occurred before,) is insupportably distressing to the

relatives; and it has several times occurred, that children have been hastened away, in the midst of serious illness, from an apparent belief that they would be safe if they could only reach home.

The far greater part of the pupils can read in the Bible and write a legible hand. Some are expert in translating from English into Choctaw and from Choctaw into English. A few have made a considerable progress in arithmetic, and have been taught to draw maps. The journals do not state the average number of scholars; but, from incidental notices, it would seem, that it has not been much above forty.

An Indian woman, who cannot speak English, has for some time given reason to hope that she is pious. Several children of the school have been serious at times. The missionaries are constrained to lament, however, that there are so few indications of the special favor of God to the souls of the people. Mr. Byington has been absent a good deal, residing with the natives, in their villages, for the purpose of acquiring their language. The arrival of Mr. Bascom at Elliot was very opportune, therefore, as he was able to keep up the religious instruction of the station during the necessary absence of Mr. Byington. His labors of love were peculiarly acceptable and useful; and the members of the mission church expressed a strong desire, that he should offer his permanent services to the missionary cause, and take up his residence with them. His heart was indeed greatly attracted towards them, from sharing in their cares, and witnessing their trials and their encouragements.

Mr. Byington and Mr. Wright spent some time in Mr. David Folsom's family, in reducing to form the elements of the Choctaw language. They agreed upon an alphabet, and assigned the powers of the vowels, marks of accent, &c. A second object was, to adopt a uniform mode of spelling, which was difficult, owing to the variations of speaking among the people; as they use various letters interchangeably; *b* for *m*, and *m* for *b*, &c. Some thousands of words have been collected; some translations are made; and Mr. Byington has acquired some facility in speaking, what he terms, "this strange language." He has frequently talked with the children, in their native tongue, on religious subjects, and finds himself understood. Dr. Pride has also applied himself to this study with Mr. Byington and Mr. Wright, as opportunities have been offered; and, it is hoped, that considerable

preparation is made toward communicating divine truth to the people without the aid of an interpreter.

Some improvements have been made in the buildings of the station; and the subordinate branches of missionary service, such as the management of the farm, &c. have been conducted with regularity.

STATION OF MAYHEW,

Situated within the limits of the state of Mississippi, near the eastern line, about 100 miles due east from Elliot, on the Ooktibeha creek, and 18 miles from the Tombigbee.

Rev. Cyrus Kingsbury, *Missionary and Superintendent of the Choctaw Mission.*

Mr. Calvin Cushman, *Farmer.*

Mr. William Hooper, *Schoolmaster.*

Mr. Samuel Wisner,

Mr. Philo Penfield Stewart, } *Mechanics.*

Miss Anna Burnham, *Teacher.*

Miss Vina Everett, *Tailoress.*

Mr. Remington, who was mentioned in the last Report, as very usefully employed in the department of steward, was compelled to leave the mission by an attack of the liver complaint, which rendered him incapable of attending to business, and threatened his life. This was a very painful event to all the members of the mission family; but as physicians gave no hope of recovery in that climate, and as he had lingered for three months unable to afford any considerable aid in the various active services of the place, the duty of removing to a more northern part of the country seemed plain. He accordingly left Mayhew about the middle of last winter.

Not only the mission family at this station, but the Choctaws generally, and the cause of Indian civilization, experienced a severe loss in the death of Mrs. Kingsbury, which took place, after a short sickness, on the 15th of September last. The closing scene is thus described, in a letter from her afflicted husband.

"She was in the perfect possession of her reason to the last moment; and, for the last six or eight hours, was sensible she had not long to live. On account of great distress and difficulty of respiration, she could converse but little. In view

of the solemn and unexpected event of death, which appeared to be rapidly approaching, her mind was tranquil and resigned. She lamented her unfaithfulness: but expressed a humble hope of her acceptance with God, through the merits of the Savior. I asked her if she regretted the sacrifices she had made, in leaving her father's house and the circle of her dear friends, that she might labor for Christ among the heathen. "O no;" she replied with emphasis, "I only regret that I have done no more." When able to converse, she exhorted us to be faithful to the cause, in which we were engaged, and to prepare to follow her. A short time before her death, she took an affectionate leave of all the family, as they in succession came to her bed side. Her children were peculiarly dear to her; and the idea of leaving them, at their tender age, in this land of strangers, was extremely painful. But she remembered, that God had promised to be their father and their friend. Though she had been in great distress for near forty hours before her death, yet her last moments were without a struggle or a groan. On the 15th inst. a pleasant Sabbath morning, about half past seven o'clock, she was sweetly released from all the sorrows and sufferings of this mortal life, and I trust entered on that Sabbath of rest, which remaineth for the people of God."

Mrs. Kingsbury was a person of very rare qualifications for the arduous station which she occupied. To exemplary piety and a strong attachment to the work in which she was engaged, she added cheerfulness, equanimity, courage, patience, diligence, and laborious industry. She had left a most respectable circle of relatives and friends, and a father's house abounding with all the comforts, which are possessed in the oldest parts of New England, and resolutely undertaken the domestic superintendence of a large mission family, with its thousand cares, in the midst of a vast wilderness. This she had done, without the least prospect of any cessation from toil in this world, and with an entire renunciation of worldly expectations, for the sake of aiding in the work of raising from their wretchedness the secluded, neglected, inhabitants of the forest, and introducing them to the enjoyment of Christian privileges and Christian hopes. Nor did she regret any sacrifice, which she had made. Who can hesitate to approve such an instance of self-denial? But let all, who approve it, consider well what such an approbation involves. If it is the duty of our best qualified young men and women to engage personally for life in this noble undertaking, can it be less the duty of those, who remain at home, to furnish every facility toward carrying on the work as easily, rapidly, and effectually, as possible?

Mr. Kingsbury received the affectionate sympathy and tender condolence of his brethren in that field of labor, and of all who

were able to enter into the circumstances of his case. From the Gospel, which he preaches to others, those consolations and supports were derived, which can never be had from any other source.

In the course of the year past, Mr. Kingsbury has been obliged to take many journies through the wilderness, and to hold numerous consultations with the chiefs, respecting the interests of the older stations, and the formation of new ones. The malicious stories of unprincipled whites, and the fickleness of the natives, have occasioned him much trouble; and this has been, probably, the most anxious and laborious year of the mission. Still the process of improvement is going on, and a decided majority of the Choctaw chiefs remain friendly.

The schools at this station are flourishing. They have contained from 50 to 60 pupils. Some painful instances have occurred of children taken away by their parents. In other cases, persuasion has prevailed, and the design of removing children has been abandoned. Six of the largest boys are employed, a part of the time, in learning trades as apprentices.

Since the arrival of Miss Burnham, which was in December, her services have been very useful in superintending the education of female pupils. She went from Massachusetts in September, and accompanied Mr. Frederic Elsworth to Brainerd, whence she proceeded to Mayhew by the earliest conveyance.

Miss Vina Everett, also of Massachusetts, embarked from Boston to Mobile, with the Rev. Mr. Warren, the clergyman of that place, about the first of January, and arrived at Mayhew early in April. She ascended the Tombigbee in a steam boat to Columbus, within 18 miles of the mission house.

STATION OF BETHEL.

This place has heretofore been designated by the name of the French Camps. It has lately received the name of Bethel, and is situated on what is called the old Natches trace, about 60 miles S. W. from Mayhew, and the same distance S. E. from Elliot.

Mr. Loring S. Williams, *Assistant Missionary*.

Mr. Stephen B. Macomber, *Schoolmaster*.

The school has been taught by Mr. Williams from its commencement till recently. Mr. Macomber and his wife joined the

Choctaw mission from Chataouque county, N. Y. by descending the Ohio and the Mississippi. Soon after their arrival, which was in the spring, it was thought expedient that they should reside for a while at Bethel; and that Mr. Williams should be released from the school, in the mean time, and attend to other concerns of the station.

The seriousness, which was mentioned in the last Report, p. 65, has been followed by the most pleasing effects. A church was formed on the 17th of November, and four of the hopeful converts were admitted to a profession of their faith. Messrs. Kingsbury and Wright conducted the solemn services of the occasion. About two months afterwards an addition of five members was made to the church, Messrs. Wright and Bascom being present. Several others have given evidence of visible piety; but among those, who were serious a year ago, there have been several instances of lamentable apostasy. One of these was a young man of whom the fairest hopes were entertained, and who, on leaving this place and residing at Mayhew, was admitted to the church there. He subsequently absconded, in circumstances of aggravated guilt. A most determined opposition to divine truth is made by some who have fled from the restraints of society, that they may live in sin; and who are not willing that the light should come to them lest their deeds should be reproved. Such opposition and such disappointments are what every well informed Christian is led to expect, how much soever he may deplore them. The power and presence of true religion are never more surely indicated, than by the enmity which they call forth from the natural heart. Of the persons admitted to the church one is a white man, and eight (three men and five women) are blacks. Some of these are remarkable for their religious attainments, considering their small advantages.* One black man died in December, whose views and feelings seemed to be in accordance with the Gospel; but circumstances did not admit of his making a public profession of his faith.

The school continues to prosper. It has received much attention from Mrs. Williams; and has often been taught entirely by her, when her husband has been absent on business, or taken up with the concerns of the farm or the erection of buildings. In February there were 24 pupils, of whom 7 were females.

* An account of some of these individuals will be found in the Appendix, No. 2.

Eight boarded at their homes; nine were taken care of in the family, at the expense of the mission; and provision was made for the remaining seven, in great part at least, by their parents. The proficiency of the scholars was generally good. Five were studying arithmetic. It does not appear that any difficulty had been experienced, in consequence of the parents or the children being dissatisfied with the treatment they receive.

A seriousness had been observed, for some time, in a settlement about 20 miles south of Bethel, which had been visited by Mr. Wright; and there is great encouragement to enter upon new fields of labor, so far as the present engagements of the missionaries will allow.

The effect of the mission was manifest in the pleasing fact, that the scenes of riot and debauchery, which had been usual at Christmas, were not exhibited within fourteen miles of Bethel, at the last return of that season.

STATION OF EMMAUS,

About 140 miles southeasterly from Mayhew, near the line which separates Mississippi from Alabama, and not far from the white settlements at the south.

Mr. Moses Jewell, *Schoolmaster*.

Mr. Anson Dyer, *Farmer*.

Mr. Anson Gleason, *Mechanic*.

A delay was necessarily occasioned, with reference to the commencement of this school, by the lingering illness of Mr. Jewell and his wife last autumn. They were not sufficiently recovered from this illness to leave Mayhew before December, when they proceeded to the place of their contemplated residence, and entered upon various preparatory labors. In May they were joined by Mr. Wright and Mr. Gleason; the former to remain but a short time, when he would join Mr. Bardwell at another station in the same district. Mr. Gleason set out from Connecticut in January; and, after a long winter's journey, reached Mayhew in April. He saw much to encourage him in the work to which he was devoted, and entered with great alacrity upon the duties assigned him.

The school was opened at this place in July. The number of pupils was small at first, and would continue so till after the sickly

season was over. This place has sometimes been called the *Long Prairies*.

SCHOOL AT MOOSHOO LATUBBEE'S.

At a council held in May, the chiefs petitioned for a great number of small schools, to be commenced in different parts of the nation. This request corresponded with the design of the missionaries, and was one out of many indications of Providence, that the plan of the missions must be so far changed, that the number of the small schools must be increased, and the expense of the larger stations diminished.

It was determined, therefore, that Mr. Gibbs, who was mentioned in a preceding page, as having been educated at Cornwall, should reside in the family of Mooshoolatubbee, and teach the children of that chief, and such other children as might find it convenient to attend at his house. Mr. Gibbs cheerfully consented to this arrangement, though the self-denial, which is called into action, when a civilized man enters upon a residence with the untutored and secluded sons of the forest, is greater than might at first be supposed. This little school begun early in June. When Mr. Kingsbury visited the place, about the middle of July, he found Mr. Gibbs in good health, and contented with his lonely situation. He had only six scholars; but three or four others were expected to join the school soon. "Among this poor, and scattered, and wretched people," says Mr. Kingsbury, "we must be contented with doing good on a small scale. Heretofore we have calculated with too much confidence on appearances, which have proved fallacious."

The chief above named has been a steady friend of the missionaries. He lives only 20 miles from Mayhew, in a southerly direction.

SCHOOL AT MR. JUZON'S.

A pious young man, whose name is Hadden, and who went from Kentucky, has been hired by the mission to begin a school at the house of a Frenchman, about 100 miles southeasterly from Mayhew. The man's name is Juzon. He has a family of chil-

dren by a Choctaw woman; and will take other children into his house, that they may attend school. It has been stipulated, that both he and Mooshoolatubbee may take from three to five children each, (probably eight at both places,) to be supported by the mission, at \$48 a year for each scholar. The reason, why this expense was cheerfully assumed is, that the people of the district have made a liberal grant from their annuity for the support of schools, from which grant the mission has already received two payments.

Mr. Juzon lives in a clan of Choctaws called Coonchas.

STATION OF YOK-E-NA CHU-KA-MAH.

This place is about 115 miles S. by W. from Mayhew, 50 W. by N. from Emmaus, and 120 N. W. from Mobile. Of course, it is in the state of Mississippi. The name signifies *good land*.

Rev. Alfred Wright, *Missionary*.

Mr. Elijah Bardwell, *Schoolmaster and Farmer*.

About the end of July, Messrs. Kingsbury, Wright and Bardwell selected a site for a school. The village is in a high and healthy country, and the land good, with excellent springs of water. The most eligible situations were occupied by the natives. Two days were spent in examining three different places. Hoola-ta-hoo-mah is the chief with whom the missionaries principally treated, with respect to the location of the establishment.

"The population for ten miles around," says Mr Kingsbury, "is perhaps more dense, than in any other part of the nation. The people are in great darkness, and live very miserably; though there was more industry apparent, than we expected to find. Among these people our beloved brother Wright, relying on the divine promise, is heartily willing to labor, in making known the Gospel of Jesus Christ. In this situation, so important, and so full of trials and discouragements, he will need the fervent prayers of the friend of missions."

M'Kee Folsom, one of the Choctaw youths, who received their education at Cornwall, and returned to their country last winter, is engaged as interpreter here. He and Mr. Wright commenced an immediate residence. Mr. Bardwell and his family will join them in the fall. A contract is made for the erection of the prin-

cipal buildings; and it may be expected that a school will be in operation before many months.

The chief Puck-sha-nubbee, who formerly lived in the district which includes Elliot, has recently removed to a place to the east of Pearl river, about 100 miles S. S. W. of Mayhew. He wishes a school; and Mr. Dyer, now at Emmaus, will take the charge of it.

GENERAL CONCERNS OF THE MISSION.

It has been mentioned, that disaffections had arisen from various causes; and some of the labors and journies of Mr. Kingsbury, in consequence of this state of things, have been described. He was obliged to attend several councils, some of greater and some of less importance, in the course of the year. Perhaps few occasions of this sort have been more interesting, than a council, which was held at king Mooshoolatubbee's, on the 12th of May. Reports had been circulated very industriously, not only against the missionaries, but against the chiefs most friendly to them. As captain Folsom had been uniformly, and strongly, attached to the mission, he was singled out as an object of envy and suspicion; and, on the alleged ground of his having sold land to the missionaries, threats had been uttered that he should be shot. The captains and warriors were therefore invited to assemble, that these reports might be inquired into, and injurious mistakes corrected. Mr. Kingsbury, Mr. Gibbs, and M'Kee Folsom attended. The kings Mooshoolatubbee and Pushamatahaw, with many of their captains and principal men, were present.

Mooshoolatubbee opened the council. He said he was glad to see so many of the captains and warriors together; and that they had been so punctual in attending at the time. He said many evil reports had gone abroad. He wished to hear them talked over, in a friendly manner, and settled. He then called upon those, who had talks to give, requesting that they would speak.

Captain Folsom arose, and addressed the council substantially as follows:

"Many reports have gone abroad respecting me. I have been charged with selling five miles square of land to the missionaries; and it has been said that I have received a good deal of money for it. I am sorry my people are so igno-

rant, as not to know, that one man cannot sell your land; and that neither the missionaries, nor any other persons, except the government of the U. S. can buy it.

"Some of you have threatened to shoot me. I want to know what it is for? What have I done that is so bad, that you seek my life? I have labored for you, and sought nothing but your welfare for many years past. It would be a satisfaction if you would tell me wherein I have done wrong, and admonish me, so that it would be profitable to me and you also. [*Here he stopped to see if any one would speak; but no one replied.*] When did you ever see me drunk, and fighting with your warriors? I never speculated on you in whiskey; I never so much as bought a pig with whiskey, which is ruining so many of you.

"Some are displeased with me because I am a friend to the missionaries. I am willing to confess before you all, that I *am* a friend to the missionaries. They are educating my children; and I think they are doing it well. I wish to have others get their children educated. I acknowledge I am a friend to the missionaries, and always intend to be. They are sent here by the President, and the good people of the U. S. to do a great and good work for the nation."

"One of the captains said, that he had heard that capt. Fulsom was killed. "When I heard it, I felt very sorry that a man, who had done so much good for the nation, was killed. I cried three days. When I was coming here I did not expect to see him. I came to see what was to be done about his being killed. But when I came here and saw him, my heart leaped for joy." Others spoke in a similar strain.

"At length king Push-a-mah-ta-haw rose; and, in a powerful speech of about half an hour, in which he displayed much originality of thought, and great native eloquence, wiped away all the aspersions which had been thrown on capt. Fulsom's character; and, to use his own figure, cleansed the nation from the filth and pollution which had been brought upon it by slanderous reports. The council all responded *o-mah! auh-pee-sah!* an expression of entire approbation."

Various groundless and some frivolous reports were then frankly stated by king Mooshoolatubbee. Perhaps the most serious one was, that the missionaries had turned merchants. To this it was replied, that articles of clothing, &c. were kept in a store by the missionaries; that this property, however, did not belong to them personally, nor was it kept on their private account, but for the benefit of the school solely; that the children and hired men are supplied from this source; that payment is made with these articles for corn, beef, &c. purchased of the Choctaws; that such an exchange is advantageous to them, as it benefits the school, supplies the wants of the Choctaws, and furnishes a market for their corn, &c.

The chiefs and people appeared satisfied on all the points of discussion. To guard against future misapprehension and misrepresentation, a compact was entered into, and reduced to writing, between Mr. Kingsbury and the Choctaws. In this instru-

ment it is stipulated, that Mr. Kingsbury, as superintendent of the Choctaw mission, may establish schools in different districts, and occupy land for tillage and the keeping of stock; that whenever the schools cease, the use of the land shall revert to the Choctaws, who are the owners of the soil; and that, wherever a small school is set up, the teacher is to be boarded by the people, who are also to board their own children, with the exception that three or four poor children, at each place, will be provided for, at the expense of the mission.*

It is to be remembered, however, that old stories, often refuted, are easily revived among ignorant people; and that nothing but long experience of the good effects of missions and schools will be able to silence all gainsayers. The principal opposition, which was brought to bear upon captain Folsom and others, as friends of the missionaries, originated from the selfishness of those, who wished to sell whiskey, at an exorbitant price, to the suffering and impoverished Indians; and from the strong passion for drink, which too many of them are in the habit of indulging whenever they can. Several active chiefs have exerted their influence to prevent the introduction of whiskey, and to destroy it when introduced. In several districts, laws to this effect have been promulgated, and carried into execution. Whether the dictates of reason, conscience, and good sense will be permanently followed, or the clamorous demands of a ruinous passion, and of a vitiated taste, will prevail, remains yet to be seen. Every benevolent man will cherish an ardent desire, that the struggle may terminate favorably, and will covet the honor of throwing some weight into the right scale. This he may certainly do by aiding in the propagation and support of that Gospel, which is the only adequate remedy for the moral diseases of mankind. The deplorable consequences of intemperate drinking among the Indians are more numerous, and more frightful, than can easily be described. Unless this evil can be removed, all attempts for the general melioration of the people will be in vain. Well may the missionaries exclaim, as they do after mentioning some painful discouragements: "In view of the ignorance, and depravity, and wretchedness of these poor people, and of the obstacles continually opposed to their instruction and improvement, we are re-

*See Appendix, No. 3.

mind of our insufficiency for the work, in which we are engaged, and that we are wholly dependent on the sovereign mercy of God for a blessing upon our feeble efforts. We see much to humble us, and to lead us to fervent prayer. *If the Lord be for us, who can be against us?* The followers of Christ are taught to expect tribulation and persecution in this world. But as He has overcome and now sits on his throne, so all who trust in him will obtain a like glorious victory."

The first laws of several clans, in the southeast part of the nation, are a great curiosity. They are aimed at drunkenness, infanticide, and other gross vices.* Hoolatahoomah, the leading chief of one of the clans, dictated a letter to the Corresponding Secretary, the substance of which consists of several newly enacted statutes.† It would hardly be credited, that, in a tribe of the American Aborigines often praised for their humanity, the practice of infanticide should have prevailed from time immemorial; and that the parents should have possessed, and frequently exercised, the unquestioned right of murdering their own offspring, whenever it was troublesome to rear a child. Yet this is found to be the fact, when the country is explored by missionaries; a fact proclaimed to the world by the Choctaws themselves, in a preamble to a public law.

Supposed witchcraft is the cause of much suffering to these people. Many of them experience imaginary terrors from the apprehension that malignant spirits exert a supernatural power to do them harm. Application is often made to a conjurer, that he should designate a witch. For a paltry fee, he will fix upon some poor defenceless man or woman, generally the latter, as the cause of the calamity, which the complainant has suffered. When this is done, the devoted object is hunted down, and despatched; or safety is obtained only by flight.‡

The poverty of the people is very great; especially in the more remote and secluded places of their residence, where scarcely a single indication of intercourse with the whites can be seen. In some of these places, the people have not the common domestic animals, and are not even obliged to make fences around their growing corn.

* Appendix, No. 4.

† Appendix, No. 5.

‡ Appendix, No. 6.

The few vague and fanciful notions, which are entertained respecting a future state, appear to be very seldom the subjects of contemplation, and to have no effect upon the conduct. When death takes place, the general feeling is, *that the dead cease to be*. In short, the people are *without God in the world*. The missionaries are more and more convinced, that the plain truths of the Bible, brought home to the understandings and consciences of the people, both children and adults, must be relied upon as the efficient cause of civilization; and that by no other process can any change be expected materially for the better.

When Mr. Bascom left the Choctaw nation in May last, he brought with him three Indian youths to the Cornwall school. One of them, who has received the name of Isaac Fisk, is a full Choctaw; the others are of mixed blood.

It has been already mentioned, that a reinforcement will soon be on its way to strengthen this mission, and to aid in sending the light of salvation into many a dark neighborhood.

MISSION AMONG THE CHEROKEES ON THE ARKANSAW.

The seat of this mission is at a place called Dwight, on the Illinois creek, about four miles north of the Arkansaw, and nearly 500 miles, following the course of the stream, from the junction of this river with the Mississippi. In a direct line, however, the distance is probably less than 300 miles.

Rev. Alfred Finney, and

Rev. Cephas Washburn, *Missionaries*.

Mr. James Orr, *Mechanic*.

Mr. Jacob Hitchcock, *Teacher*.

Miss Ellen Stetson, *Teacher*.

In addition to the persons here named, Mr. Asa Hitchcock, who accompanied the reinforcement two years ago, and spent about 14 months in pursuance of a contract for a special service, has been accepted by the Committee to be employed permanently as an assistant missionary. With the permission of Providence, he will enter upon his journey soon, spend the winter in Ohio, and accompany the annual boat of supplies early next spring.

Many persons, into whose hands this Report will fall, may not be aware, that the residence of the Cherokees on the western side of the Mississippi, is of recent date. Some individuals wandered thither, a few years since, for the sake of hunting. Afterwards, a treaty was made with the United States, by which an exchange of lands in Tennessee and Georgia, for lands on the Arkansaw, was agreed upon. This led to a considerable migration; so that nearly one third of the tribe is removed to a distance of 700 miles west of the place of their nativity. The Osages considered the approach of the Cherokees as threatening invasion to themselves. Complaints, recriminations, deeds of violence, and a protracted war, were the consequence. Though the war was not sanguinary, it was full of distressing fears, and vexatious alarms to both parties. Under the mediation of the United States, a peace was ratified in the summer of 1822; and these poor people are again left at leisure to attend to the efforts, which are made for their improvement.

The settlers in this region were composed principally of that part of the Cherokee nation, which was less inclined than the rest to look with a favorable eye upon missions, schools, and civilization generally. It may well be supposed, therefore, that the darkness to be dispelled is very great; and that many prejudices are to be overcome. The missionaries here, as well as their brethren east of the Mississippi, have been obliged to contend with the shortsighted views and unreasonable wishes of parents, who are incapable of judging, as to what will be really and permanently useful to their children. All readily consent, at first, that their children should work a part of the time; but some get displeased with this arrangement, and it has been made the pretext for taking away several children. Perseverance in the course of duty, however, rarely fails to convince those, who witness its effects, that the missionaries are the true friends of their pupils. The subject of making laborious industry a part of education, has been kept prominent in all public and private communications with the natives. At several councils, this matter was brought forward; and the chiefs were invited to visit the school, that they might receive illustrations on the spot. About a year since, such a visit was agreed upon, and is described as follows, in the journal of the mission.

"Sept. 14, 1822. Several of the chiefs and the Agent agreed, on the 2d inst. to hold a council at Dwight, in order to become more fully acquainted with the principles, according to which the school is conducted, and with the reasons for the different parts of the plan of instruction, which we have thought it expedient to adopt. They also agreed to make, at our request, some regulations, with a view to keeping the children regular in their attendance at the school. Several circumstances have occurred to prevent a general meeting of the chiefs. *Jolly*, the head man, and one other chief, with the Interpreter, however, made us a visit to day. By means of interested white men, considerable prejudice had been imbibed against the school, on the ground, that the children were required to work part of the time; and several men of influence among the Cherokees, were about establishing a school of their own, on what they supposed to be a better plan. The latter of the two chiefs mentioned above, was of this number. He had four children at school through the winter, and had ever been decided and warm in his friendship for the school, until, by some means, he received the impression, that his children could be brought forward much faster, if they were not required to labor. After attending fully to the plan of our school, and to the arguments in favor of the plan, he sat some time apparently in deep thought, and then said he would tell us his mind. He said, he had not changed his mind on account of any thing others had said to him, nor for want of friendship for this school. He said, his conclusion to send his children to another school, was in order that they might study all the time, and be brought forward in their education as fast as possible. He needed their help. He added, that he was now fully convinced and satisfied that our plan was the best, and that he had made up his mind to send his children here. He also requested, that we would receive several of his relatives, who are considerably numerous. Some, whom he wished to place in the school, are nearly men. He said if any of them would not comply with our regulations, he would put them right."

Notwithstanding the common impediments, in the way of instructing a rude people, the school has prospered. The children have generally been ignorant of the alphabet when they entered school, and have learned to read sooner than could have been expected. The following entry appears in the journal for April last.

"It is very gratifying to witness the progress of the children, in the several branches to which they attend; but especially in the knowledge of the great things, which belong to their salvation. They are all able to answer correctly most of the questions in Emerson's doctrinal catechism, and about two thirds, in the historical catechism. Most of them have committed to memory one, two, or three chapters of the New Testament. The whole number of verses the boys committed to-day, which may be considered a fair specimen of what they commit every Sabbath, was 160. Boys who, three months ago, knew not a letter of the alphabet, are able to commit now from three to six verses on a Sabbath."

The missionaries preach statedly at a settlement some distance from them, where a small audience of persons who understand

English can be gathered, and where several individuals have appeared to be very seriously affected. The importance of having a missionary devoted to the work of preaching the Gospel to the adults, in their native tongue, is strongly felt. There seems to be no reason why the position, which is maintained in a letter received some months ago on this subject, should not be admitted, and followed up with the most active exertions. The position, to which the Committee here refer, is the basis of the following paragraph.

“It is immediately and indispensably necessary, either that one of us should study the Cherokee language, or that some one be sent here to be permanently and exclusively employed in preaching Christ to this people in their vernacular tongue. We know, indeed, it is the opinion of very many, that the adult natives of America are in a hopeless state, and that this opinion is embraced by Christians, and even by many warm friends of missions. But we think it would be impossible to shew any substantial reasons, why this should be the case with the natives of this continent, more than with the inhabitants of Asia or Africa. We trust this is not the opinion of the American Board of Foreign Missions. That such a belief is erroneous, is incontrovertibly manifest from the labors of Elliot, the Mayhews, Brainerd, the United Brethren, and the missionaries in the old Cherokee nation. If there be, then, in fact, no foundation for such an opinion, it cannot be right to neglect making immediate and great efforts for the salvation of the perishing thousands of adult Indians.”

Beyond all reasonable doubt, divine truth is as likely to be efficacious upon the heart of a Cherokee, who has arrived at mature age, as upon any other man, who has grown up in a state of ignorance and sin. Numerous experiments show, that the preaching of the Gospel to such persons is by no means a hopeless undertaking. The minds of these people are almost entirely vacant of ideas respecting moral and religious subjects. On a certain occasion ten natives were present at Dwight, and attended public worship. ‘This was the first time, that either of them had ever received religious instruction; and several of them had never before heard of the immortality of the soul.’ Ignorance so entire must involve a total want of moral restraint; and must leave the subject of it to the control of his wayward inclinations. In such circumstances, intoxication, a desire of revenge, or the design of punishing supposed witchcraft, often produces murder, or other acts of violence. An instance of this kind is thus related, under date of the 21st of January last.

“Heard of a dreadful instance of the effects of the ignorance, superstition and cruelty of this people;—a man murdered, in a most shocking manner, by his

nephew. The mother of the nephew died, some months since, of a very singular disease; and several other relations were affected in the same way. All efforts to effect a cure proved entirely unavailing. A man, who had inimical feelings towards the uncle, told the young man, that his mother and other relations were bewitched by the uncle; and that, if he were killed, the surviving relatives would recover. Accordingly the nephew called on his uncle, and as they were walking together in the yard, the young man discharged his rifle and shot the uncle through the body. He then shot again as soon as practicable, stabbed him in many places, and finally fractured his skull, by beating him with a large stone. Notwithstanding all these wounds, the old man survived several hours, and in-treated, but in vain, to be informed for what he was put to death. This is the second instance of murder committed within a few days, by this benighted people. Surely "the dark places of the earth are full of the habitations of cruelty."

It is not strange, (such is the depravity of man,) that a murder should now and then be perpetrated. This takes place in the best regulated communities; though much more rarely, according to the number of people, than among savages. But that a mere surmise of an enemy should induce a man to put his aged relative to death, as deliberately as he would shoot a buffaloe, and that no public notice should be taken of such a transaction, are indications of a lamentable state of society.

It deserves to be mentioned, that a meeting was held at Union, the seat of the Osage mission on the Arkansaw, composed of one or more representatives from each of the three missions beyond the Mississippi; viz. Union and Harmony, under the patronage of the United Foreign Missionary Society, and Dwight under the patronage of this Board. The resolutions adopted at this fraternal conference evince a hearty devotion to the work, in which all the members were engaged.* It is delightful to contemplate the numerous associations, which will hereafter be found in this vast region, having for their object the salvation of souls and the glory of the Redeemer.

The difficulty of communicating instructions to the missionaries, and receiving intelligence from them, is not yet fully removed, though it is somewhat diminished. The want of directions from the Committee has at times been so great, that a longer delay, in reference to various important measures, would have been detrimental; and the missionaries felt themselves obliged to act. For aught that appears, their plans have been judicious, and executed with as much energy and economy as could be expected. A

* Appendix No. 7.

letter written in April last gives a brief and comprehensive view of the secular affairs of the establishment. The Committee would introduce the following extract.

"In all our measures, we have aimed at the ultimate interest of the establishment. We know that the first expense would have been less, had our plans and labors been confined to a less extent; but still, I think the strictest economy will justify the extent of our operations. In the building department, we have done no more than absolute necessity called for. Our farm has been considerably extended; but this has been done solely with a view to the lessening of expense; and, with the same view, we are now engaged in building mills. On this last subject, we wrote the Committee, and waited long for instructions. As none were received, we were again obliged to govern ourselves by the dictates of our own judgment. We expect the mills will be in operation by the commencement of next winter; and, if the season be favorable, that our farm will produce bread-corn enough to diminish the amount of flour for next year at least two thirds. From the enlargement of our farm, we hope also soon to have pasturage and mowing land, so that we can keep a sufficient stock to furnish the establishment with beef and milk."

It is thought very desirable, at most of the missionary stations, if not all, that land should be prepared for pasturage and mowing, as the only proper method of preserving cattle. This is not the method adopted by the Indians, nor very extensively by the neighboring whites; but in no other way will cattle be of material use to a large family. Though the winters are short, and, for the most part, the weather is mild and pleasant; yet there are seasons of excessive cold. One such season occurred last winter.

"Feb. 14, 1823. The ground is now covered with snow to the depth of five inches. This is the greatest depth of snow that has fallen since we came to the country. The weather is extremely cold. The mercury, for several days, has ranged from 8 to 12 degrees below zero. This extreme weather is very destructive to stock. Multitudes of poultry, hogs, cattle, and horses have died.

It is very severely felt by the dear children in our school, many of whom are entirely barefoot, and many others have only moccasins, made of dressed deer skins. We should supply them with shoes if they could be obtained."

This extract is from the Dwight Journal. It would seem almost incredible, if the fact were not well authenticated, that in latitude 35, and in a comparatively low country, the cold should have been more intense, than at any time, during the same winter, at Boston. The Mayhew Journal of the same date mentions, that the mercury fell below zero there, though it had not, at any previous time, since the mission was established, been observed lower than 8 above.

During the last session of Congress, several chiefs of the Cherokees in the Arkansaw territory visited Washington on business. Among them was a half brother of David Brown, whose name is Webber. He is a man of more influence, perhaps, than any other in that part of the tribe. As he speaks no English, he had not been in habits of intimacy with the missionaries; nor had he well understood the nature of the school, and the design of the mission. It was judged advisable, therefore, that his urgent request to have his brother meet him at Washington should be complied with. There is reason to think, that the consequent visit of young Mr. Brown to the Cherokee delegation at Washington, produced a very happy change in the mind of Webber, both in regard to the design and effects of the mission, and the value of the Christian religion. Webber cheerfully bore the expense of this journey; and, on his return to the Arkansaw country, showed unequivocally that he had received a salutary influence.

GENERAL TOPICS RELATING TO INDIAN MISSIONS.

The patronage of the government of the United States has been of very great importance to the success of the attempts, made for the benefit of the Cherokees and Choctaws. Beside the direct aid, which has been experienced from the national treasury, the countenance of the agents of government, and other persons in official stations, and especially the fact, that all this patronage emanates from the Chief Magistrate of our nation, whom the Indians are accustomed to call their great Father, are things which give the missionaries and school-masters no small advantage, at the commencement of their benevolent labors.

From April 1, 1820, the government made an allowance of \$250 a quarter for the school at Brainerd, and the same sum for that at Elliot. In 1822, the quarterly sum was raised to \$300 for each of these places. During the present year, as the school at Elliot has been diminished, Mr. Kingsbury thought it right to relinquish the allowance for that school, till the number of scholars should be enlarged. A grant of \$200 quarterly has since been made to the school at Mayhew. No payment has yet been received for the school at Dwight, though it is presumed a regular allowance may be expected in future. A grant of \$100 a year, for each of four youths at the Foreign Mission School, has

been received during the period of their education at that place, which was four years. When the present plan was entered upon, the government stipulated that a certain proportion of the expense of erecting buildings should be defrayed from the national treasury. This has been the case, with reference to buildings at the principal stations, which have been erected according to a previous estimate submitted to the Secretary of War. These various allowances have been made from the annual sum of \$ 10,000, appropriated to the purpose of promoting Indian civilization, by a standing act of Congress.

The donations in clothing, which have been so liberally forwarded by friends of missions in different parts of the country, have been gratefully received by the missionaries, and faithfully applied to the purposes for which they were given. In consequence of notice that, unless the charity flowing in this channel were restrained, a superabundance of clothing and bedding would be contributed, the exertions of females have been, in many places, either suspended, or diverted to other objects. It should be understood, therefore, that the stock of most articles is exhausted; and, as new stations are formed, there will be an increasing call for all the various displays of benevolence, which have so often dignified and adorned the character of Christian females in our happy land.

The Committee, in common with the members of the Board, and with their brethren extensively, have felt a great solicitude, that the experiment now making with the Indian tribes may prove successful. As the business proceeds, however, they are met by numerous difficulties, and most sensibly feel their need of the peculiar favor of heaven. Without this, it will be impossible to answer the hopes and expectations of the Christian public, or to furnish those means of instruction, which the condition of the natives imperiously demands. The great desideratum, so far as the secular administration of missionary affairs is concerned, is to unite economy of expenditures with energy and efficiency of action. To this point the Committee have directed much attention; and they are constrained to admit, that it is a point much more difficult to be gained, than is generally supposed. In every new settlement, there are many sources of expense, which can never be exactly foreseen. There are also exposures to losses of vari-

ous kinds, to interruptions from sickness, and to failures from the incompetency or negligence of persons employed to perform occasional services. One disappointment is apt to occasion several others, and is often followed by considerable expense. Missionary stations differ essentially from other new settlements; as the ultimate object of missions must not be forgotten, even in the commencement of the preparatory labors. This object is the moral renovation of the people; and it should be so continually kept in view, as to impart something of its character to all subordinate objects. Some time must be cheerfully surrendered to hold intercourse with the natives, even if it should cause a little embarrassment to the affairs of the mission. It is important that the very people, for whom all these efforts and sacrifices are made, should not be disgusted or offended by any apparent neglect. Their habits and feelings must not be disregarded; and they must be led kindly and cautiously to understand the reason and utility of missionary proceedings. It can easily be apprehended, also, by persons who have been much conversant with human affairs, that when a considerable number of individuals act together as members of one family, however conscientious they may be, and however devoted to their work, they cannot ordinarily practise the same economy, and exhibit the same energy, which they would be able to do, if each person could lay his own plans, and direct his own labors, without the disadvantages of numerous consultations and a divided responsibility.

Profiting by the experience of other similar institutions, and collecting the results of their own experience, the Committee rest with a great degree of confidence in the following principles; viz. That the plain truths of the Gospel, addressed to the minds of the natives, furnish the only adequate means of improving their temporal condition; that these truths should be brought to bear upon the consciences of as many individuals as possible, at an early period of every mission; that the process of education is principally valuable, in its earlier stages, as it facilitates the introduction of moral and religious truth to the mind; that small schools, in the more populous places, are of vast importance, as affording the most speedy access to children and adults; that the number of missionaries and assistants should not be large, at the more considerable places; that agriculture and the mechanical

arts are very feeble agents, at the commencement of the work of civilization; and that whenever men begin to feel and act like moral, accountable, and immortal beings, they will become temperate, industrious, fond of home, and eager to enjoy the blessings of a civilized life. It follows from these principles, that direct labors to promote the salvation of the soul are the surest and best means of making an immediate and permanent change for the better, in the temporal condition of any heathen people.

It is considered very important, that all missionary stations, so far as may be practicable, should be occasionally visited by a member of the Committee, associated with some gentlemen of good judgment and known character in the churches. The missionaries themselves are very desirous that this may be done. They wish their patrons to be thoroughly acquainted with the circumstances of their respective establishments. They wish for counsel and aid, for encouragement and support, for such advice and direction as can only be given, after a personal inspection of the field of missionary labor and enterprize. The magnitude of missionary undertakings, especially if considered as likely to be extended beyond any limits, which can now be assigned, is so great, that the subject obviously demands the greatest vigilance and examination, on the part of those to whom the management of these weighty concerns has been confided. Nor should they shrink from personal exposure, and toil, and responsibility, whenever the interest of the cause requires them to make the sacrifice.

In accordance with these views, the Committee have determined, that it is expedient for the Corresponding Secretary, during the ensuing winter and spring, to visit the several stations in the Cherokee and Choctaw country. It will add to the interest and utility of this visit, if some clergyman, distinguished for missionary zeal, can be prevailed upon to accompany him.

MISSION AT THE SANDWICH ISLANDS.

The Committee are able to continue the history of this mission from the close of the year 1821, to March 20, 1823, a period of fifteen months; and they are happy to say, that a very desirable progress has been made, toward the accomplishment of those be-

nevolent designs, which the missionaries and their patrons have in view. At the last intelligence, the different stations were occupied in the following manner.

At Hanaroorah,* (*Honoruru*,) the residence of the king, a large town with a good harbor, in the island of Woahoo, (*Oahu*,) the following members of the mission were fixed:

Rev. Hiram Bingham, }
Rev. Asa Thurston, } *Missionaries*;
Mr. Elisha Loomis, *Printer*;
John Honooree, *Native Assistant*.

At Wymaah, (*Waimea*,) a village and harbor in the island of Atooi, (*Tauwai*,) resided

Mr. Samual Whitney, *Licensed Preacher*;
Mr. Samuel Ruggles, *Schoolmaster*;
George Sandwich, *Native Assistant*.

On Owhyhee, (*Hawaii*,) the largest of the Sandwich Islands, Thomas Hopoo had opened a school, under the patronage of the governor, a chief whose name is Adams. This school is at the village of Kirooah, (*Kairua*,) which was the seat of government, during the reign of the late king.

The most remarkable event in the history of this mission, since it first became established, was the visit of the Rev. Daniel Tyerman and George Bennet, Esq. who had been sent as deputies of the London Missionary Society to the missions in the South Sea Islands. This event was entirely unexpected to all the persons concerned in it, or capable of being affected by it, and was brought about by a series of occurrences, which frustrated previous plans, and conspired in producing the most desirable results.

The arrival of the deputation was very seasonable, as slanders against missions generally had been industriously circulated among the natives, and a malignant influence had been applied to the minds of the chiefs. Such attempts, though they did not produce any immediate danger to the mission, were not altogether with-

* The adoption of an alphabet for the hitherto unwritten language of these islands made it necessary for the missionaries, if they would be consistent, to spell proper names in a different manner from that, which had before been customary. This plan is undoubtedly best, so far as the natives are concerned; and of course must be adopted in all books printed for their use. But it seems more convenient for English readers, that the old spelling should be followed; especially as the correct pronunciation of names is a matter of no importance here. Whenever an Owhyhean name occurs in this Report, we follow the old spelling; but as the new mode has been extensively followed, in recent publications respecting the mission, we give that also, in a parenthesis, the first time each name occurs.

out effect. Often repeated stories, told to those who have no means of disproving them, or of ascertaining where the truth lies, can hardly fail of making some impression. But here were two gentlemen, of public character, and acknowledged private worth, who had visited Tahiti and the neighboring islands, on purpose to ascertain the real state of the people; and they confirmed, in a manner not to be resisted, all that had been reported of the glorious triumph of Christianity there. Of course, the utility of missions could not be denied or doubted. The natives were also very favorably affected by the concurrent testimony of several Tahitians, of both sexes, who accompanied Messrs. Tyerman and Bennet; and who were able to state, from their own experience, how numerous and great the blessings were, which their countrymen had received with the Gospel. This evidence of various kinds, and each kind so satisfactory in itself, gained the confidence of the chiefs and people, it is hoped, in such a manner that it cannot hereafter be shaken.

It had been said, with the design of intimidating the chiefs, that Great Britain would be offended, if American missionaries were favored, and allowed a permanent residence. This suggestion was effectually refuted by the fact, that Messrs. Tyerman and Bennet were Englishmen, and appeared as the cordial friends of the American missionaries; especially as they were brought thither by an agent of the British government, who came for the purpose of navigating a vessel, which was a gift from that government to the king of the Sandwich Islands.

The circumstance that the members of the deputation visited the seat of the American mission, after a thorough examination of the state of things at the South Sea Islands, added greatly to the value of their visit. They had become acquainted with the history of a mission, which, after a long period of darkness and discouragement, experienced a brighter and more speedy reverse, than had ever been anticipated by its most sanguine friends and supporters. They had learned from missionaries, on the field of labor, the various trials, which had been endured, before the doctrines of the cross gained an ascendancy over the basest idolatry and the most degrading vices. They had seen the need of care, and caution, and kindness, in raising up, to the enjoyment of well-organized and Christian society, those, who had never till lately had any conception of these enjoyments. They had witnessed

what the power and grace of God can accomplish, through the instrumentality of his own institutions; and they could never doubt, therefore, as to the possibility of any part of the heathen world becoming Christian, not in profession merely, but in heart and conduct. Thus qualified, they were able to enter into the circumstances of the missionaries at the Sandwich Islands, to judge advantageously in regard to the best course of proceedings, and to offer advice with peculiar propriety. What they were able to do in consequence of their observation and knowledge of the subject, they were inclined to do by their love to the cause, and love to their brethren. They joined, heart and hand, in every measure designed to strengthen the mission. In numerous consultations they were diligent and laborious. Nor does it appear, that they shrunk from the responsibility of giving an explicit and decided opinion, in any case which came before them. This happy union in labor and care was prolonged from April 15th to Aug. 22nd, more than four months; though, at their first arrival, it was not supposed that their stay would exceed three weeks. A cordial friendship was formed, which will not only bind together all the individuals in missionary employment, who thus became personally acquainted, but will cause the sister institutions, from which the missions in the islands of the Pacific proceeded, to feel a deeper interest in all the plans, and prospects, and successes of each other.

During their stay at Hanaroorah, Messrs. Tyerman and Bennet addressed a very kind and respectful letter to this Board, in which they related the facts connected with their visit; bore a most affectionate testimony to the character of the American missionaries; offered such suggestions, as occurred to their minds, respecting the best method of conducting missions to untutored tribes; and gave a brief but most satisfactory view of the wonderful change at the Society Islands. This letter, which the Committee deem very valuable, will be inserted at large in the Appendix. Beside his other labors, Mr. Tyerman preached often, and very acceptably, to the mixed congregation at the mission chapel, and communicated religious truth, by means of an interpreter, in a short tour among the natives.

An important consequence of the visit here described was the settlement of the Rev. William Ellis, at the Sandwich Islands, as

* See Appendix, No. 2.

a missionary of the London Society, though in close connexion with the missionaries of this Board. He had embarked at Huahine, accompanied by two pious Tahitians and their wives, with the design and expectation of commencing a mission at the Marquesas Islands. Auna, one of these Tahitians, was soon invited by Tamoree, (*Taumuarii*), to take up a permanent residence, under his patronage. Not long after, a council of chiefs was held to invite Mr. Ellis also to stay. This measure was entirely unexpected; but it seemed a call of Providence, and therefore not to be disregarded. The American missionaries warmly seconded the proposal of the chiefs. After giving the subject a prayerful consideration, all were united in the opinion, that Mr. Ellis was particularly needed here, at the present conjuncture. The reasons of this determination are briefly these: viz. His knowledge of the language, which differs little from that of the Society Islands, gives him great advantages toward preaching the Gospel to the natives speedily and extensively: The field of usefulness is wide, and demands many laborers: A residence of six years, at the Society Islands, during which so extraordinary a work of divine grace has been manifest, adds much to his other qualifications: And the fact that an Englishman is associated with Americans, in the same mission, will exert a happy influence in various respects.

Mr. Ellis found, after a few weeks trial, that he could easily become master of the Sandwich Island dialect; and he soon began to preach in it, which he continued to do very frequently during the greater part of his stay.

Auna entered immediately upon such duties, as his knowledge and capacity enabled him to discharge. The sphere of his action is not precisely described; but the fact that he was selected to bear an important agency, in a contemplated mission to the Marquesas Islands, indicates, that he is qualified to be a private teacher of Christianity, if not a licensed preacher.

The members of the deputation were accompanied, on their leaving the Sandwich Islands, by Mr. Ellis, who returned to Huahine to make preparations for a removal with his family. His brethren, with whom he had previously labored in the mission, were reluctant to part with him; but when all the circumstances of the case were considered, they could not avoid the conclusion, that this arrangement was agreeable to the will of their Lord.

After several disappointments, Mr. Ellis found a conveyance, and arrived at Hanaroorah, with his family, on the 4th of February last. He was cordially received by Messrs. Bingham, Thurston, and their brethren, and welcomed to share in the highly responsible labors and duties of the ministerial and missionary office. A clerical association was immediately formed, and among the first acts were the examination and licensure of Mr. Whitney, as a candidate for the Gospel ministry.

During the visit of Messrs. Tyerman and Bennet, it became a matter of serious deliberation, whether Mr. Chamberlain and his family should not be advised to return to America. The grounds of this proposal will be understood by attending to a brief statement of the reasons, which induced the Committee to send him as an assistant to the first missionaries, and of the present circumstances of the people, as different in some respects from what had been supposed.

When the mission was planned, it was thought advisable, that agriculture and the mechanical arts should occupy a larger place in it, than now seems expedient. So far as the condition of the natives could be ascertained, it was apprehended they might profit immediately by such improvements in tillage, as an American farmer would be able to introduce. The fact is found to be otherwise. No material change can be made, in the agriculture of the islands, till horses and cattle are domesticated, and trained to labor. There are some horses, and multitudes of horned cattle, ranging over the hills and plains; but the missionaries have not yet been able to obtain any as their own property, to be used for domestic purposes. On one occasion the rulers gave their consent, that Mr. Chamberlain should take some of the wild young animals, and tame them for cows and oxen; but the very next morning the permission was withdrawn, in consequence of a foreign influence unfriendly to the mission. Nor would it be desirable in the present state of things, were it practicable, to cultivate much land for the benefit of the mission. Fields richly laden with the products of the earth would furnish a temptation, which the wants and the cupidity of the people would not be able to resist. Culinary vegetables, raised near the mission premises, are nearly all that can be expected, at present, from the soil, as cultivated by members of the family. It was very clear, that the particular object, for which Mr. Chamberlain was sent forth,

could not be gained by his continued residence. He had indeed been very useful to the cause, by his labor in the erection of buildings, and his care of mission property; and in consequence of his unremitted industry, in a tropical climate, his health had been seriously impaired. There was very little probability, that his strength would ever again be sufficiently restored to allow of his pursuing the employment of agriculture in those regions. Another consideration of great importance was, that several of his children were entering the period of youth, when their exposure would be so great, from a variety of causes not to be avoided, that nothing but imperious necessity, or a prospect of very great usefulness, would seem to justify their remaining. It is to be hoped, that before the children of the other missionaries shall have arrived at adult years, the state of society will have materially altered, not only in the town of Hanaroorah, but throughout all the islands. This will certainly be the case, if it should please the Great Head of the church to exert the same divine influence here, which has been exerted at Tahiti and Eimeo.

After deliberating on these various facts and circumstances, it was the unanimous opinion of Messrs. Tyerman, Bennet, Ellis, and the American missionaries, that Mr. Chamberlain should seek the first convenient opportunity of returning, with his family, to his native land. This opinion was given in June; but it was not till the following March, that a passage could be obtained. In the mean time, Mr. Chamberlain visited Atooi, and aided in the erection of two small stone buildings, which furnished a material addition to the comfort of Messrs. Whitney and Ruggles. When the time of his leaving the islands arrived, the church gave him and his wife an affectionate parting testimonial, and commended them to the fellowship of Christians and to the protection of their Heavenly Father. Though the Committee regret, that circumstances ever exist, which render it expedient for a person in missionary employment to leave that employment for any other, still they are fully convinced that the reasons, which had influence in the decision of this case, are in themselves weighty, and will be satisfactory to the Christian public. As the Committee saw no field of labor, in which Mr. Chamberlain's health, and the circumstances of his family, would admit of his being employed as an assistant missionary, his connexion with the Board has been dissolved, by mutual consent, and he has been honorably discharged from the service.

In this connexion it should be added, that until the influence of Christianity shall be sufficiently felt to restrain from vice, the circumstance of a place being a great resort of ships has a very unfavorable effect on the state of morals. To such an influence the Sandwich Islands are at present more exposed, than at any previous time. It should also be added, that the Committee have been gradually becoming averse to sending families, in which there are a considerable number of children, into any part of the heathen world. The advantages, which result from having persons employed, who have had experience in the management of a family, and in all the domestic relations, though of considerable importance, are yet counterbalanced by the unceasing care and anxiety of educating children, in the earlier periods of a missionary establishment.

PREACHING THE GOSPEL.

Mr. Ellis was the first missionary, who made the proclamation of divine mercy to the natives of the Sandwich Islands, by preaching regular sermons without an interpreter. This was in May of last year. Early in August, Mr. Bingham had attained so much command of the language, as to pray in it before the congregation. Soon afterwards he began to preach directly to the natives; a practice, which he continued down to the period of the last intelligence. The mission chapel had already been enlarged; and more than a thousand worshippers had been assembled, at a time, to hear the message of salvation there delivered. The king and queen generally attended, unless absent from the place; and twelve of the principal chiefs, including the king, beside as many distinguished women, were numbered among the regular hearers. A few individuals discovered a more than ordinary seriousness, and seemed quite disposed to learn what they must do to be saved. Among them was a blind man, concerning whom a hope was entertained, that he had a spiritual perception of the truth and glory of the Gospel.

The missionaries had made occasional tours for preaching, and with a view to learn the condition of the people in different places. They were always kindly received, though the poverty of the natives was in some instances so great, that it was very difficult to procure food. Hopoo, Honooree, and Sandwich remained

faithful; and Hopoo was peculiarly devoted to the great work in which he was employed.

From the beginning of the present year, the monthly concert has been observed by the natives;—the exercises being in their own language. On the second of these occasions, which was in February, about 200 persons were present; an encouraging spectacle in the midst of heathenism, and a proof that heathenism will not always continue. As the number of preachers is increased, and as facilities are gained for carrying on the process of evangelical instruction, let the friends of Christ, and of their perishing brethren, lift up the voice of importunate prayer, that the Holy Spirit may exert that divine energy, without which all external observances will be of no value.

PROGRESS OF SCHOOLS.

About eighty pupils were stated in the last Report, as the average number in the schools of Hanaroora and Wymaah, at the close of the year 1821. The following year commenced with an event most auspicious in its bearing on the future prospects of the mission. The first Monday in January was distinguished as the day, when the press was put into operation, and the first sheet of an Owhyhean Spelling Book was struck off. The ceremony was attended by foreigners in port, and by Cox, governor of Atooi, who took some of the first impressions with his own hand. The distribution of these sheets gave an immediate impulse to the work of instruction. Five hundred copies were soon exhausted, and a new edition was demanded for the supply of those, who had a desire to learn. The number of regular attendants at school rapidly increased, till they amounted to about 200 at Hanaroora, 60 at Kirooah, and 40 or 50 at Wymaah. Beside these, numbers of individuals, in different places, were acquiring the alphabet, and combining the letters, by the aid of occasional instruction. William Beals, a little boy, whom Mrs. Bingham had taken under her care soon after the establishment of the mission, was solicited by Tamoree to accompany him to Atooi, and stay with him there for several months. In these circumstances, the child had under his care thirty five pupils, beside the king and queen. As a specimen of improvement, a letter from this child, written where he had no person to guide him,

and addressed to Mrs. Bingham, is inserted in the Appendix.* Quarterly examinations of the schools are made a considerable object. Resident foreigners and occasional visitors, as well as the principal chiefs, are invited to be present. The progress of the learners generally is very apparent. Many of them can read intelligibly in the English Bible, and can write a legible hand; and a few can compose a decent letter. Most of the members of the mission family have been employed, more or less, in the business of teaching; but Mr. Thurston and his wife, and Mrs. Bingham, have had the largest share in this delightful and encouraging employment.

MISCELLANEOUS NOTICES.

It deserves to be recorded, that epistolary correspondence, in the language of the natives, and conducted by themselves, commenced in February 1822. The first letters passed between Adams, governor of Owhyhee, and Mr. Bingham. Females of distinction soon began to employ the pen, in short billets to each other. Before the close of summer, several letters were written to the chiefs of the Society Islands. In December, the king himself wrote a letter on business; and, when Mr. Chamberlain came away, he addressed a letter to the Board, composed and written wholly by himself, in which he expresses very cordial thanks for the labors of the missionaries, and explicitly acknowledges the true religion. A translation of this letter, furnished by Mr. Bingham on the same sheet, will be inserted in the Appendix.†

The king began to learn in August; and, considering his dissipated habits, and the hereditary indolence of the chiefs, it is certainly remarkable, that, in so short a time, he should have been able to write a letter, which, in point of composition or penmanship, would not disgrace a sensible man, who had enjoyed a much better education.

The rulers have publicly acknowledged the Sabbath, and have done something towards promoting its observance. They evidently feel a vague sort of reverence for the Christian religion, as a holy and beneficent system; and can easily distinguish between the consistent disciples of Christ, and those who, though

* See Appendix, No. 9.

† See Appendix, No. 10.

born in a land where the light of the Gospel shines, still remain under the bondage of sin.

Cox, Adams, and several other chiefs, have prayers morning and evening at their houses; implore a blessing on their food; attend public worship on Wednesday, as well as on the Sabbath; and exhibit much external reverence for divine institutions. The common people every where say, that if the king and chiefs will obey the religion of Christ, they will follow the example of their rulers.

In an excursion of Auna, the Tahitian, when he explained the plain principles of the Gospel to numbers, who had never before heard any thing on the subject, they uniformly pronounced his words to be good.

In August, a matrimonial union took place between Thomas Hopoo and Delia, a young female of amiable character and manners, who had lived in the family of Mr. Thurston. This event is remarkable, as the first marriage ever solemnized at these islands, according to the usages in Christian countries. Every friend of happiness and virtue must anxiously desire, that an institution so indispensable to domestic enjoyment may be universally regarded as sacred.

The solemnities of Christian burial were also introduced at the islands, on the death of Mr. Bingham's infant son, which took place in January last. A few days after, a young member of the king's family died; and he proposed that the funeral should be conducted as in the former case. On both these occasions, the king and principal chiefs were present, many of them clad in the habiliments of mourning. It is not easy to estimate the humanizing and elevating effect of funerals, conducted with that seriousness, decorum, and continual reference to death as an introduction to an endless state of being, which characterize those communities, where religion operates in its power and simplicity.

The Committee would mention, with pleasure and gratitude, that the missionaries received many favors, during the period which is now passing under review, as well as previously, from captains of ships, and other foreigners. Among these generous friends, capt. Henry L. De Koven, of Middletown, Con. deserves to be mentioned, as having been particularly useful to the mission, at a time when the countenance and support of intelligent strangers was not less beneficial than it was agreeable. This gentle-

man, in a letter to the Corresponding Secretary, thus describes the mission, as it appeared to him at his frequent visits, during a residence of 46 days: "The mission family are located as comfortably as could possibly be expected, under existing circumstances. They have undoubtedly many privations and personal inconveniences to contend with; but the pain arising from such a situation is in a great measure obviated, by the very cheerful manner, in which they submit to their privations; and it gives me great pleasure to bear testimony to the unwearied diligence and zeal, with which they pursue their arduous duties."

In regard to the prospects of the natives, capt. De Koven observes; "I think it a debt we owe them, to introduce the arts and moral restraints of civilization, and thereby secure to them the sovereignty of their territory, when it rises into that importance, which their situation and local advantages will in time give them: and I am fully persuaded, that it can only be done, through the medium of Christianity; and I do fully believe that this desirable object will be accomplished, (under God's blessing,) by the efforts now making for that purpose. The work undoubtedly will require considerable time; though, when I look at the present state of the Society Islands, I am induced to think it will not be so long, as would at first be supposed." The letter concludes with the following sentence, which, we doubt not, will be justified by the event: "The mission must be productive of the happiest effects in spreading God's word, and benefiting our fellow men."

The missionaries were much cheered by a letter from Mr. Oliphant, an American merchant residing at Canton, who expressed the kindest sympathy for them in their trials, and the warmest attachment to the cause in which they were embarked. His letter was accompanied by a present of articles necessary to their comfort, amounting in value to three hundred dollars.

It ought never to be forgotten, that the condition of a faithful missionary, among an ignorant and degraded people, is one of the most arduous that can be conceived. Nothing but love to his Savior, and a deep compassion for perishing immortals, will be adequate to sustain him. Beside these powerful and ever necessary principles, (such is the weakness of human nature,) he will need the support to be derived from Christian friends at home. He will be strengthened by their cheerful co-operation, their kind and friendly counsel, and their prayers, proved to be sincere by

corresponding exertions and sacrifices. All who profess to be friendly to missions should well consider, that to praise missionary undertakings is not what is required of them. Something more solid and substantial is justly expected. They ought cheerfully to bear their proportion of the burden, which must rest upon Christendom till the heathen world is converted;—the burden, not of expense only, but of concern and anxiety, that so large a portion of the human family should be held, from generation to generation, in a state of vassalage to Satan. If all the labor, and all the responsibility, and all the self-denial, are considered as belonging to missionaries only; and if other Christians feel at liberty to discharge themselves from any care respecting these vast concerns; how shall a sufficient interest be maintained in the Christian community to carry forward the work at all? How shall any territory be wrested from the great usurper? How shall the nations renounce their idols and receive the truth as it is in Jesus? Before the energies of Christendom can be brought to bear upon the amazing question of the world's deliverance, it is manifest that there must be in the minds and hearts of God's children an all pervading principle of benevolence, springing forth into harmonious and persevering action. Nothing short of this will vindicate the church from the charge of apathy and spiritual barrenness.

REINFORCEMENT OF THE MISSION.

It was mentioned in the last Report, that preparations had been made for sending new laborers into this inviting field, and that they were then waiting for a suitable conveyance. Such a conveyance was obtained in the ship *Thames*, captain Clasby, and the embarkation took place at New Haven, on the 19th of November. The mission family was composed as follows:

Rev. William Richards,
Rev. Charles Samuel Stewart,
Rev. Artemas Bishop, *Missionaries*;
Dr Abraham Blatchely, *Physician*;
Mr. Joseph Goodrich,
Mr. James Ely, *Licensed Preachers*.

These six persons were married, and took their wives with them.

Mr. Levi Chamberlain, *Superintendent of secular concerns and Assistant Missionary*;

Stephen Popohee, *a native of the Society Islands;*

William Kummo-oo-lah,

Richard Kriouloo, and

Kooperee, *natives of the Sandwich Islands;*

Betsey Stockton, *a colored woman, qualified to be a Teacher.*

The three ordained missionaries, after having completed the regular collegiate course, had studied theology; the first at the Seminary in Andover, and the two others at the Seminary in Princeton.

Dr. Blatchely had attended two courses of lectures in the medical school at New Haven; and had practised physic for a few years at East Guilford, Con.

Mr. Goodrich was a graduate of Yale College; and Mr. Ely had been a member of the Foreign Mission School, from the commencement of instruction, in 1817. They had studied theology, and been licensed to preach. They were also practically acquainted with different mechanical employments. Dr. Blatchely and Mr. Goodrich have an uncommon taste for mechanics, and possess great ingenuity in the use of tools.

Mr. Chamberlain had devoted himself to the cause, in circumstances, which evinced extraordinary self-denial. For more than a year he had performed very important and laborious services at the Missionary Rooms, on the most generous and public-spirited terms. Nothing but a full persuasion, that his health would sink under the pressure of those labors, which he would naturally and almost unavoidably undertake, if he continued at the Rooms, could have induced the Committee to give him up to any foreign service. On leaving America, he directed the income of all his property, (more than \$3,600 acquired by great industry,) to be applied to the support of the Corresponding Secretary and Treasurer, till he should otherwise dispose of it. He had previously fitted himself out for the mission, at his own expense.

Popohee, Kummo-oo-lah, and Kriouloo, have enjoyed the benefits of the Foreign Mission School, for a considerable period; and though not sufficiently taught to bear the title of assistant missionaries, they may, if God should enable them to be faithful, render valuable aid in some inferior department of labor. The two former are members of the church, and the latter is hopefully pious. Kooperee is a man of middle age, and has never received instruction in letters. He returns to be employed in

manual labor only, to which he is accustomed. During his residence at Cornwall as a laborer, he acquired some knowledge of religion; and pious persons entertained hopes, that he had truly accepted the offers of salvation.

Betsey Stockton had lived for many years, as a domestic, in the family of the Rev. Dr. Green, President of the College in Princeton, New Jersey. She had been fond of acquiring knowledge; and, through the kindness of the family, enjoyed free access to a large library. Though a diligent and faithful servant, she had found time for extensive reading. For several years she had been, as was believed, deeply pious; and feeling a strong desire to be useful in a mission, her offers of service were accepted.

Most of the persons here mentioned had long considered the Sandwich Islands as the scene of their future labors and trials, conflicts and triumphs. The Committee cannot but indulge a humble confidence, that this reinforcement will add much to the amount of means now in operation for the benefit of a very needy portion of the human family.

The embarkation took place on Tuesday afternoon. The various preparatory exercises, of a public nature, were attended by the inhabitants of New Haven and the vicinity. On the evening of the preceding Sabbath, the Rev. Mr. Bardwell, late missionary at Bombay, delivered an affectionate address to the mission family; and the Rev. Dr. Day, President of Yale College, addressed the assembly. On Monday evening, the church was crowded at an early hour. Mr. Richards preached an appropriate sermon from Isa. lx, 9; *Surely the isles shall wait for me.* The Instructions of the Committee were then delivered by the Corresponding Secretary;* and the solemn services were closed by the administration of the Lord's Supper to six or seven hundred communicants.

At the hour of embarkation the weather was delightful as May; a vast concourse assembled, on a fine declivity, near the water's edge; prayers and praises were offered; and the parting scene was witnessed by thousands with intense interest.

The inhabitants of New Haven seemed animated by one desire to promote the comfort of the missionaries, and the success of the cause. A spirit of liberality prevailed; and the value of the con-

* For the concluding exhortation in these Instructions, see Appendix, No. 11.

tributions, from that place and the vicinity, in money and various useful articles, was estimated to exceed fifteen hundred dollars.

Letters have been received from the missionaries, dated Feb. 2nd in the southern Atlantic ocean, lat. 44. They had been happy in each other's society, and their accommodations were better than they had anticipated. If they arrived at the place of their destination in April, it will probably be several months before intelligence of that event will be received in this country.

Before our last intelligence left the islands, the missionaries had received advices respecting the number and character of the individuals, whom they might expect speedily to greet as fellow-laborers. The principal chiefs were desirous of having some of the teachers, (which is a general title applied by them to missionaries,) at the places of their respective residence. Indeed, a great eagerness was manifested in this matter; and the prospect is, that several new stations will be occupied, soon after the members of the second mission family shall have been safely landed.

PALESTINE MISSION.

The last Report left Mr. Fisk at Malta, employed in various missionary labors and in preparations for his ulterior destination, which was Jerusalem. The remainder of the year 1822 was spent in the same manner. In a letter dated Oct. 12th, Mr. Fisk thus describes some of the principal exertions, made for the spiritual benefit of those, by whom the missionaries were immediately surrounded.

"We preach four times a week in English. Our chapel, which accommodates 100 persons, is filled twice on the Sabbath. On Wednesday evening we preach also in the chapel, and on Thursday evening in a room on the other side of the water, near the dock-yard. Our preaching is generally extemporaneous. This is the kind of preaching to which our hearers have been most accustomed, and which they prefer.

About two months ago, Mrs. R., one of our best friends, proposed to Mrs. Temple the establishment of a Sabbath school. It was immediately commenced with fifteen scholars. Last Sabbath there were 45; of whom two were Catholics, three Greeks, and three Jews. The Jews, however, were prohibited by their parents from taking any lessons in the New Testament, and commanded not to wait to hear the singing, exhortation and prayer, with which the school is closed. Still we are glad of an opportunity to teach them from the law and the

prophets. We are not acquainted with any particular instances, in which our preaching has been specially blessed to individuals. It has, however, pleased God to excite his children in this place, of late, to more than usual zeal and activity in seeking the spiritual welfare of their friends. There have, also, been some very interesting cases of special seriousness. We have occasionally the pleasure to meet with a party of pious friends to pass an evening in religious conversation, and conclude with prayer. There are a number of pious men among the troops stationed here. There is a sergeant, who is a Methodist preacher. Most of the serious soldiers, I believe, are Methodists. They attend our meeting, and, at other times, have meetings frequently among themselves. After preaching on Thursday evening, I entered into conversation with a soldier, who told me that 10 or 20 of them spend an hour every evening, when not on guard, in reading the Scriptures, singing and prayer. In the course of the year, there have been several cases of hopeful conversion. Our congregations on the Sabbath are of quite a mixed kind;—some persons distinguished for learning, talents, and accomplishments, and some of the most illiterate; Churchmen, Presbyterians, Independents, Baptists, and Methodists. Nothing gratifies the serious part of our congregation so much as when we preach on the glory and grace of Christ; I mean, in a practical and experimental way. We have several times had at our meeting two young midshipmen, from an English man-of-war, who have become serious in the course of the past year.”

During his residence at Malta, Mr. Fisk cultivated an acquaintance with different classes of persons, Catholics, Greeks, Jews, Mahommedans, as well as with intelligent Englishmen and others. In this way, he not only gained materials to be used hereafter, but brought to the minds of those, with whom he conversed, important truth, which might produce lasting benefit to them individually, and to the cause. As a specimen of this sort of intercourse, part of a conversation with an interpreter for some Turkish merchants, is here inserted.

“This interpreter, who is also their physician, is a Greek. He accompanied me to the annual meeting of the Malta Bible Society, and once heard Mr. Wilson preach in Greek. He at first supposed the Bible Society was a new system of religion. I gave him an account of the principles and objects of the institution, and put into his hands some tracts. He said, “If the Bible Societies continue their operations twenty years, this *machine* (a name which he gave the ecclesiastical system of the Catholics and Greeks) will be destroyed.” In one of our interviews, I spoke at some length of the difference between the Christianity of the Apostles and that of the oriental churches of the present day. He seemed rather a free thinker. I endeavored to describe the two extremes of superstition and infidelity, and the golden medium of pure, primitive Christianity. He is one of a considerably large class of persons, who cannot be called believers in revelation, and yet scarcely deserve the name of deists. They disbelieve what passes for Christianity in these countries; and whether they believe in any revelation or not, they themselves scarcely know. They disbelieve, however, not so much from any supposed want of evidence in favor of original Christianity, as

from the monstrous absurdities and ridiculous ceremonies, which constitute all that they have ever seen of religion. Superstition and infidelity are two extremes, which approach near to each other; and the human mind makes an easy transition from one to the other. Hence, when the chains of superstition, by which the minds of the orientals are held in bondage, come to be broken, infidelity is too often the consequence.

The judicious observations, with which this extract closes, will not fail to attract notice.

Mr. Fisk availed himself of such opportunities, as were in his power, to become acquainted with the antiquities of Malta, and with the present condition of the people. His time was considerably occupied, also, in maintaining a correspondence with agents of Bible Societies and friends of missions around the Levant, and in superintending the operations of the press.

The Committee are happy to acknowledge a valuable accession to this mission, in the person of the Rev. Jonas King, who was residing at Paris for the purpose of prosecuting the study of oriental literature. On the return of Mr. Fisk to Malta, he deeply felt the need of a travelling companion; and having learned that Mr. King, with whom he had been formerly acquainted at Andover, was then at Paris, he made a direct application to this beloved brother for his presence and aid. The letter was not received till July. Mr. King immediately laid it before his respected friend and patron, Mr. Wilder; and by them it was determined, that the application was such a call of Providence as must not be disregarded. The only serious hesitation arose from the consideration of expense. To remove this, Mr. Wilder generously offered to give \$100 a year for three years, the contemplated term of Mr. King's services, as connected with the mission. On becoming acquainted with the circumstances of the case, Mr. Waddington, of St. Remy, near Paris, Mr. Mertens, of Brussels, Mr. Venning, of Petersburg, and Mr. Crommelin for the Rotterdam Missionary Society, presented 500 francs each, (about \$93,) for the first year. The Paris Missionary Society gave the same sum, immediately after its formation. The Rotterdam Missionary Society engaged to repeat the donation for the second year, and Mr. Venning for the second and third years.

Mr. King wrote immediately to the Corresponding Secretary, with the offer of his services; but, as there was not time to receive an answer from America, he made arrangements for a

speedy departure to Malta, with the view of being in season for journeying in the east, at the most favorable time of the year. Before leaving Paris, however, his destination was made the occasion of forming a Foreign Missionary Society;—an event most delightful in itself, and which may probably be the first in a series of events, by which the moral condition of a large part of the world will be materially affected. Mr. King was appointed the first missionary of this Society, though he is to be under the direction of the American Board of Commissioners for Foreign Missions. From several high public functionaries he received passports and testimonials, and commenced his journey to Marseilles, on the 1st of October.

As soon as the offer of Mr. King was laid before the Committee it was gladly accepted, and a commission was sent to him by an early opportunity.

The journey of Mr. King through France was in many respects interesting; but especially as it gave an impulse to the evangelical exertions of Protestants, in the south of that kingdom. At Nismes he was introduced to the Baron Castelnau, President of the Bible Society; and, during his stay, a Missionary Society was formed, auxiliary to that at Paris. Encouragement was given that the monthly concert, the observance of which had recently commenced at Paris, would be observed by Protestants throughout the whole department of the Gard. At Montpellier, an Auxiliary Missionary Society had already been formed; and the observance of the monthly concert would be introduced into the department of Herault. The cordiality, with which Mr. King was received by clergymen and others, was very cheering to his heart, and is a precious earnest of what may yet be done for the cause of Christ, by Protestant Christians in that region.

Embarking from Marseilles on the 29th of October, Mr. King landed at Malta on the 3d of November, and immediately began preparations to accompany Mr. Fisk in a journey to Egypt and the Holy Land. On the 8th of the same month, Mr. Wolff, so well known as the Jewish Missionary under the patronage of Henry Drummond, Esq. arrived at Malta, for the sole purpose of accompanying Mr. Fisk to Jerusalem. All arrangements were not completed till the 3d of January, when the three associates took passage for Alexandria, where they arrived on the 10th. In that city they were continually occupied, for ten days or more,

in preaching, conversing, reasoning, and exhorting, sometimes in a more private way, and sometimes to a congregation of 130 persons. They sold 100 copies of the Bible, or parts of the Bible, in ten languages; and gave away 50 copies. One schoolmaster bought 15 Testaments for his pupils. At Cairo they continued these labors; and, after some deliberation, concluded to visit Upper Egypt. Early in February, they began to ascend the Nile; proceeded as far as the ruins of ancient Thebes; distributed the Scriptures to different classes of persons, but principally to Coptic Christians, who were in the most pressing need of them; and returned to Cairo about the 20th of March, when they made immediate preparation to cross the desert on camels, in order to be at Jerusalem toward the close of April. The Committee wait with some anxiety to hear of their arrival at the holy city. While in Egypt, they distributed 800 copies of the Scriptures, in whole or in part, and more than 2,000 tracts. This was the case before their return to Cairo and doubtless the number was increased after that event. They preached and conversed in six or seven languages, and were incessantly occupied in various labors. The journal of this excursion has not yet come to hand, though it is known to be on its way. Particulars cannot therefore be stated. The missionaries were exposed to some serious dangers, but they encountered them fearlessly, and rejoiced in the opportunity of dispensing the Word of God to great numbers, who would otherwise never have received it. In estimating the value of the Scriptures to a people shrouded in ignorance, and yet desirous of instruction, we are to remember that a single copy may convey some light to a whole neighborhood, and may be the means of exciting inquiry among the inhabitants of a populous village. A spirit of inquiry will facilitate the acquisition of more knowledge; and thus the work will proceed, with the blessing of heaven, till the greatest and most happy results shall be witnessed.

REINFORCEMENT OF THE MISSION.

The Rev. Isaac Bird and the Rev. William Goodell, having been for some time designated to this field of labor, embarked from New York for Malta, on the 9th of December. The vessel, in which a passage was engaged, belonged to New Haven; and it

was expected the missionaries would sail from that port. But, owing to an unforeseen occurrence, it was necessary that the vessel should take in her cargo at New York; and this made it necessary for the missionaries and their wives to visit that city. Their detention for twelve days furnished an opportunity of enlarging their acquaintance with the friends of missions, and was happily made the occasion of increasing the missionary zeal of many. At various public meetings the missionaries preached; the monthly concert was held in one of the most spacious churches in the city, which was crowded with worshippers; animated addresses were made; public collections were taken, in aid of the missions of this Board; and the instructions to the missionaries were delivered in public, by the Corresponding Secretary. On the occasion last mentioned, the sacrament of the Lord's Supper was administered in a most impressive manner, and in deeply affecting circumstances. At the close of the services, the managers of the United-Foreign Missionary Society were introduced to the missionaries, and a short address, expressive of the kindest and most fraternal wishes, was made by the Rev. Dr. Milledoler, Secretary for Foreign Correspondence. Mr. Lewis, Secretary for Domestic Correspondence, was very kind and obliging in his attentions; and others of the managers did all in their power to promote the comfort and usefulness of these ambassadors of the churches, who were about to carry back to western Asia, that message of love, which was there first announced to a perishing world.

Another pleasing event occurred, in consequence of this unexpected visit to New York. A number of individuals, feeling an ardent interest in the prospects and success of the Palestine Mission, formed themselves into an association, and pledged themselves to furnish the means of supporting Messrs. Bird and Goodell, by paying into the Treasury of the Board the annual salary of two married missionaries.

After an agreeable passage across the Atlantic, the missionaries formed useful acquaintances at Gibraltar, where the vessel made some stay. They were treated with particular respect and attention, on account of their public character; and were encouraged by the cordial reception which they met with, from pious and intelligent persons of different denominations.

On the 22nd of January, they arrived at Malta, and entered with all practicable speed and diligence upon the necessary pre-

parations for future labor. These preparations will consist principally, for a season, in the acquisition of languages. In this way Mr. Temple had been much employed; and he and Mrs. Temple had, several months ago, translated tracts into the Italian. For the present, preaching and conversation in English, the translation and publication of tracts, the distribution of Bibles and tracts, the conducting of a correspondence with intelligent persons around the Mediterranean, the care of Sabbath schools, and the acquisition of languages, added to such journies as may promise to forward the cause of Christ, will occupy the labors of the three missionaries now at Malta.

MISSION PRESS FOR WESTERN ASIA.

It was mentioned in the last Report, that permission had been granted by the government to establish the press at Malta, for which so generous a provision had been made by individuals in this country. Mr. King took with him founts of Greek type, which had been ordered at Paris by the Prudential Committee, and in the selection of which Professor Kieffer kindly lent his aid. By Messrs. Bird and Goodell founts of English type, with various printing apparatus, were forwarded from New York. Though some embarrassment was experienced for want of a missionary printer, the press was early put into operation. The use of a fount of type belonging to Henry Drummond, Esq. was obligingly granted, till the English type should arrive from America. On the 25th of December Mr. Fisk wrote as follows:

"We have printed four different tracts in Italian, viz. "The Sabbath," "Dr. Payson's Address to Mariners," "Prayers for the seven days of the week," and "Dr. Green's Questions and Counsel." Our printer knew nothing of Greek. I taught him the alphabet, and have spent much of my time, for more than a month past, in the printing room, distributing and examining the types, and assisting to commence printing in Greek. We have just struck off the first sheet of "The Dairyman's Daughter," which brother Parsons and myself translated, while at Scio. I think the printing will go on tolerably well; but there will be continual difficulties, hindrances, and perplexities, until we have a missionary printer,—an able, faithful, pious man. We have taken a Greek boy on trial, to learn the art. He is from Scio; and when the island was attacked by the Turks, he escaped in a boat, with his mother and brothers, and arrived at Ipsera, whence he came to Malta. His father was at Constantinople, and was one of those who were put to death by the Turks, when the Sciotes revolted.

In a subsequent part of his letter, Mr. Fisk adds, "I have now much higher expectations than ever before, in regard to the usefulness of our press." Mr. Temple states, in a letter of April 25th, that six Greek tracts had been issued, and another was in the press. To the number of their Italian tracts, they were adding the Dairyman's Daughter. On the 17th of June, this department of missionary service, stood as follows:

"In obedience to the instructions, which we received from the Prudential Committee, we have adopted every practicable measure for giving the press all possible efficiency. At the commencement of such an enterprise many difficulties and delays are to be anticipated, especially in such a country as this. We have printed eleven tracts in Greek, and four in Italian; and have three more in the press, two in Italian, and one in Greek, that is, a second edition of the Dairyman's Daughter, the first being exhausted. Our tracts have been sent to Egypt, Syria, the Morea, and the Ionian Islands. A physician at St. Maura, one of the Ionian Islands, who is Mr. Temple's friend and correspondent, wrote him a letter recently, from which we send you the following extract: "I have sold all my Italian Bibles and Testaments and wait for more from Corfu. Your tracts were received with amazing avidity, particularly the Dairyman's Daughter. Many applications were made for a copy, which I was forced to refuse; but promised I would write for more. The Greeks say it is remarkably well translated. I gave one to the Regent, to two of the Judges, to a physician, to a Master in the Normal School, and to the Inspector of Police. I met one of the Judges carrying his copy in his pocket, talking of it, and showing it to his friends in the street. He told me he had never read such a book; and that it made him weep plentifully. Send me more if you have them. They are excellent adjuncts to the Bible. It would be a great advantage if you could print the Poor Cottager, by the same author. The Greeks are a quick ingenious people; but they stand much in need of instruction. They ask me for the Old Testament in Greek, and are much rejoiced to hear that it is printing."

"There are, at the present time," add the missionaries, "many thousand Greek refugees in the Ionian Islands; and thus we find an excellent opportunity to distribute our tracts among them."

Several specimens of the tracts have been received; and they do credit to the American press. Paper is obtained from Leghorn; and books can be published at Malta, or any where around the Mediterranean, cheaper than in our own country. The Committee are very desirous to send out an active, enterprising printer, devoted to the missionary cause; and it is hoped that such an one may be employed, before the lapse of many months.

SABBATH SCHOOL.

In September, a year ago, Mrs. Temple, with a few other ladies, commenced the first Sabbath school in Malta. The follow-

ing description of the progress made is from a joint letter dated in June.

"On the 8th inst. we distributed premiums among our scholars in the Sabbath school. It was encouraging to us to find, that the Greeks had committed to memory more than six thousand verses in the N. Testament. One, a lad about 12 years of age, had committed the entire Gospel of St. Matthew; and two or three others of the Greeks had committed about half of the same Gospel, within about 12 weeks. This is a new and unheard of thing among the people of these countries. What these children have done would be little regarded in America; but here it is giving them an introduction to a book, of which they are extremely ignorant. They seem pleased with this new way of spending the Sabbath; and their parents and friends encourage them to come to us for instruction, and express their pleasure and gratitude for the pains we thus bestow. It is painful to us, that we cannot immediately enter a wider sphere of usefulness; but it affords us much reason for sincere gratitude, that we find means of being useful to any limited extent, while we are toiling for the acquisition of foreign tongues."

FIELD FOR MISSIONARY ENTERPRISE.

In regard to the demand for evangelical laborers, the missionaries express themselves thus:

"It is our united opinion, that an addition of laborers is extremely desirable in the extensive regions that border on the Mediterranean; and that the unsettled state of affairs here should not be taken into the account in deciding on the practicability of such a measure. If the church must wait till the world is quiet, and ready to hail her kind offices, we fear she will wait till the angel lifts up his hand to heaven and swears by Him that sitteth on the throne, that time shall be no longer. We are convinced, that the best policy for missionaries, is to advance as fast as possible; and open the way, if possible, where it is shut, and make it wider where it is open. Doors, we are persuaded, will be opened, in these countries, as fast as proper persons can be found to enter them. A year or two must be consumed in the study of languages by every missionary, who intends to be useful by addressing the natives in their own tongues.

"It is our present intention, should Providence permit, that two of us shall spend the next winter in Egypt, or in some part of the Levant. We trust that Mr. Fisk's letters from Syria will aid us in deciding where our labors may be most profitably bestowed."

It must be obvious to every intelligent and reflecting man, that the countries around the Mediterranean furnish one of the largest, most interesting, and most inviting fields of missionary labor, which the world now presents. There is no reason to doubt, that able, prudent, faithful men, would find enough to do, in places where they could operate without fear or molestation, in laying

the foundations of that glorious Christian edifice, which will sooner or later be erected on the ruins of superstition and imposture.

It should be acknowledged with gratitude, that the missionaries of this Board have been received with great cordiality by Dr. Naudi, and Mr. Jowett, two individuals, distinguished for many years as zealous and faithful laborers in the cause of evangelical truth and holiness. A letter from the former of these gentlemen to the Corresponding Secretary, contains the following passages.

“My dear Friend,

I duly received your kind favor dated at New York, 7th December, 1822, by the hands of our new friends in the Gospel of Christ, the Rev. Messrs. Goodell and Bird. I am very glad that they have concluded to remain for some time in this island; for there is no doubt that they will be of much service to many souls by their good example, advice, and evangelical preaching.

“They arrived here at a very seasonable moment. It was when we were mourning the loss of our two other excellent friends, the Rev. Messrs. Fisk and King, who had left us for Egypt. We have to acknowledge our great obligations to Mr. Fisk, who has been with us for the greatest part of the past year. He, and our other friend, Mr. Temple, whom we hope we shall never lose from this island, together with his worthy wife, have sustained and increased the good works, which Mr. Wilson had begun before his return to England. Mr. Temple, before the arrival of his new coadjutors, was on the point of giving up the meetings established on the other side of this magnificent harbor, where Mr. Fisk used to go and have a Christian service on Thursdays, with a numerous assembly;—but it is now continued. The missionaries have lately taken a larger house; sufficiently spacious to accommodate themselves, the printing press, and the worshipping congregation.

“Mr. Fisk had begun the custom of preaching, praying, and performing a complete service, every Wednesday, one week in Italian, and the next in Greek, and so on alternately. At the Italian meetings, used to attend many native Maltese, and many resident here from Italy and other places; at the other were present many Greeks, who, for some months, have been more than usually numerous in town, having fled from different parts of the Levant to escape the terrible cruelties of the Turks. Mr. Fisk can preach the Gospel of salvation, in both these languages, with almost as much clearness, energy, and warmth, as he does in English. If he should go on preaching in this manner in the Levant, and continue to enjoy his health, what good may he not, with the blessing of Almighty God, do to the souls of many, many people, scattered in the countries of Egypt and Palestine and all Syria.

“We are led to entertain the same hopes of the Rev. Mr. King, a man truly pious and intelligent. For acquiring languages I observed he has a great facility. Before he left us, after but a little practice, he had, without any assistance, written a sermon in Italian, which would be acceptable to any common audience. He conversed fluently in French, and was beginning to do so in Italian. We are sure that, but in a very few months, he will be able to preach the sacred Gospel,

to the Mauries, to the Bedouins, and other Arabs in their vulgar language. How will they be surprised!—”

After dwelling at some length upon various fields of missionary labor, Dr. Naudi adds:

“Egypt opens, at this moment, an advantageous point, also, for a further penetration into Africa. Egypt, we may say is very near a state of civilization. The Pasha protects and cultivates the arts. It has been some years that he has sent young men, his subjects, to be instructed in Italy and France, who, when returned, were useful to their countrymen. He has collected a library, established a printing press at Bulacca, and promotes, in every possible way, intercourse and commerce with other nations. He is equally liberal with every sect of Christians, and makes no opposition to any species of improvement that is going on.

“We hope to hear soon from our esteemed friends, Messrs. Fisk, King, and Wolff, at Jerusalem. I trust the printing press will soon be established in that city. This will be in the time of the greatest utility for Palestine and Syria, by printing tracts, portions of Scripture, &c. in Greek and Arabic. Your printing press in Malta goes on exceedingly well. Much, through God’s assistance, is to be expected from the establishment of printing presses in these parts.

And we may say that from the period of the invention of printing, your kind society for Foreign Missions has been the first to erect in the Mediterranean that important engine for the dissemination of knowledge, and especially of those truths which regard eternal life.”

The Rev. Lewis Way, who has been long and ardently engaged as an advocate for the Jews; and who has taken journies into almost every part of continental Europe, at his own expense, for their benefit; stopped at Malta some time after the departure of Messrs. Fisk and King. He was on his voyage to Palestine, where he hoped to meet with them, and to unite his voice with theirs in bearing testimony to the doctrines of the cross. He intended to gain permission, if possible, to open a place of Protestant public worship within the walls of Jerusalem.

EDUCATION OF GREEK YOUTHS.

In the month of February last, two Greek youths arrived in this country from Malta, having been confided to Mr. Fisk for that purpose by their relatives and friends. The name of the eldest is Photius Kavasales. He was born in Hydra, is 13 or 14 years old, and has one brother in the Peloponnesus. His father, mother, and four of their children, died at Smyrna, of the plague, in 1814; and he was the only survivor at that place, his brother be-

ing absent. An uncle, in Malta, committed him to the care of Mr. Fisk, with the design of his coming to America, and here receiving such an education, as should fit him for extensive usefulness among his countrymen. Capt. Dewing, of Salem, learning the circumstances of the case, kindly offered him a free passage.

These facts being known, the other boy was entrusted to Mr. Fisk. His name is Anastasius Karavelles. He was born at Zante, and is eleven years old. His father is a priest of the Greek church at Malta. He was able to pay for the passage of the boy; but could do nothing more toward the expense of his education.

The relatives of these youths made particular inquiries respecting the seminary, in which they would be instructed; the studies to be taught; the probable way, in which the youths would return to their country; and various other things. Having received satisfactory answers, they implicitly confided in the benevolence and public spirit of our great national community, for which they, in common with their countrymen generally, express the highest admiration.

The missionaries had long been accustomed to think of the advantages, which would result from having a considerable number of promising Greek boys made acquainted with the institutions of this country; and especially with the plain and powerful preaching of the Gospel. If any of them should return with enlarged and cultivated minds, and especially with pious and devoted hearts, the good which they might communicate to their countrymen is beyond all human powers of calculation.

The two youths here mentioned were placed, for several months, under the care of the Rev. Mr. Cornelius, of Salem. They are able to read Greek and Italian fluently; and were taught English, while at Salem, by a gentlemen, who paid the most assiduous attention to them. In May they joined the Foreign Mission School, where they are at present. It is probable, however, that it may be thought expedient to give them a college education.

From various intimations in the letters of the missionaries, it may be expected, that they will select and send forth other youths hereafter, as circumstances may favor the design, to enjoy the same means of intellectual and moral improvement, which are enjoyed by the most highly favored young men of our own country. And what liberal, generous, philanthropic heart will not beat

strong with exultation, at the thought of contributing to raise the fallen, to befriend the oppressed, in the most effectual and the least exceptionable manner, and to aid in forming the character of men, who may be lights to all their countrymen.

SOUTH AMERICA.

It has for several years been the intention of this Board to send missionaries to some part of South America, as soon as competent men could be engaged for the work, and the means obtained for carrying it forward. The various revolutions, which have recently taken place in that quarter of the world, will undoubtedly be followed by an increase of knowledge, and a spirit of free inquiry on religious subjects. Now is the favorable time to exert an auspicious influence.

Mr. John C. Brigham, and Mr. Theophilus Parvin, have been sent to explore the most important parts of Spanish America, with a view to ascertain what can be done immediately towards disseminating religious truth, in those extensive regions. They embarked from Boston for Buenos Ayres, on the 25th of July. They are instructed to reside in that city several months; then cross the continent to Chili; pass along the coast through Peru to the isthmus; visit Mexico; and advance to the north as far as Santa Fe, whence they may penetrate the wilderness to the missions on the Arkansaw. It may be expedient, however, that their course should be altered in various respects. Their inquiries will relate to every subject, which may have a bearing on the moral and religious state of the people. They will endeavor to ascertain whether the Bible can be freely distributed; how it is received; what is the effect of its introduction among those, who had never before possessed it; whether tracts could be circulated, and would be read; what is the progress of education among the common people; what are their circumstances; how they regard improvements; in what manner they will receive religious instruction; how far the principles of religious toleration are likely to prevail; and what are the most eligible places for making evangelical exertions of a permanent character. They will probably be able to make arrangements for the distribution of Bibles and

tracts from depositories, which can be regularly supplied hereafter. By the liberality of the American Bible Society they were furnished with 500 copies of the Spanish New Testament; and through the kind agency of Robert Ralston, Esq. 195 Spanish Bibles, which had been sent to this country by the British and Foreign Bible Society, were also committed to them for distribution. The New York Tract Society has forwarded 2,000 Spanish tracts to reach them at Buenos Ayres.

From experiments hitherto tried, it would seem that there is no serious difficulty in distributing the Scriptures at Buenos Ayres, Santiago, or Lima. At the latter place, Mr. Lynch, to whom 500 Spanish Bibles, and as many Spanish Testaments, had been consigned by the British and Foreign Bible Society, at the instance of Mr. Hill, now Treasurer of this Board, sold and distributed gratuitously the whole number, in less than three days from the time when they were opened. In the other places here mentioned, though opposition to reading the Scriptures should be made by the priests, there are numbers of people, who will purchase and read.

Mr. Brigham finished his theological education at Andover in September, 1822, and has been employed since that time, as an agent in collecting funds for the Board, and in awakening the attention of the public to the cause of missions. In the discharge of these duties, he travelled through a part of the states of New York, Pennsylvania, Ohio, Kentucky, Tennessee, Virginia, and New Jersey, preaching and taking collections at the principal places. From Tennessee he turned off, and made a short visit at Brainerd.

Mr. Parvin completed his course of theological study at Princeton, in September 1821; and, for a considerable part of the intervening time, has been preparing for the agency, in which he is now employed.

FOREIGN MISSION SCHOOL.

Rev. Herman Daggett, *Principal*,
Mr. John H. Prentice, *Assistant*.

Greater changes have taken place, during the year past, in the removal and reception of pupils, than during any preced-

ing period of the same length. Of the thirty-five, who were members of the school in September last, one has been removed by death, and sixteen have either returned to their respective countries, or gone forth to missionary employments. One is engaged at Andover, as will be hereafter mentioned, in making preparations for future usefulness. Of the sixteen, who have returned to their countries, or have become connected with the missions of the Board, Mr. Ely and three natives of islands in the Pacific, have been mentioned as having embarked in the *Thames*; Mr. Gibbs, and two Choctaw youths, as connected with the Choctaw mission; Elias Boudinot, and five other Cherokees, as having accompanied Mr. Bascom. Two Caughnawagas, and one Tuscarora, returned to their friends, where it is hoped they may be useful. David Brown, so well known as the brother of the lamented Catharine, has been pursuing study at Andover, where, through the kindness of many friends, he has enjoyed important advantages. In the course of the summer, he has been considerably engaged, with the Hon. John Pickering, of Salem, in furnishing the materials for a Cherokee Grammar, which that distinguished philologist is preparing for the press. The Committee gratefully avail themselves of the zeal and public spirit of Mr. Pickering; and have resolved to print the work, at the expense of the Board, as soon as the manuscript is ready.

Young Mr. Brown will probably set out, in the course of the ensuing fall, to revisit his countrymen beyond the Mississippi, where he desires to labor long, and successfully, for their benefit.

The youth, who has been removed by death, was *William Kirkpatrick*, a full Cherokee of great promise. He joined the school in August 1822, and died after a residence of about seven months. In a letter dated Nov. 11th, the Principal says; "William Kirkpatrick is doing very well. He is an extraordinary youth, highly deserving of the patronage he receives. He will, I think, make a first rate scholar." The change of climate, and of the mode of living, added to a want of sufficient exercise, probably induced the disease, which proved fatal.

During his sickness, he was nursed with care, and received the best medical aid that could be obtained. "He was sensible," says Mr. Daggett, "that he should not live;—said he was not anxious to live;—but appeared much exercised about his soul. He had very correct sentiments respecting religion;—said he was

not confident he should be saved, but that God would be just and good though he were cast off. He had hope and comfort at times; and just before he died, (which was Sabbath evening, March 9th,) he prayed audibly, in a very composed and appropriate manner."

This youth, while a member of the school at Brainerd, was extremely amiable in his temper, modest in his deportment, and fond of study. His mind was evidently of a superior order. By his premature death, great hopes of his friends in the Cherokee nation, of the generous benefactor, from whom he derived his English name, and of others to whom his character was known, have been suddenly cut off.

Twenty one pupils have been admitted to the school within the year. One of them was not thought sufficiently promising to be retained; and one died within a few months after he was received. He was a native of the Marquesas islands; had been taken up at Boston by the hand of Christian charity, and placed in a religious family at Coventry, Con. There he became hopefully pious, and sustained that character to the last. The other nineteen are from the following nations; viz. *two* are Greeks; *one*, Jonas Isaac Abrahams, is a Jew, born in Great Britain; *three* are from the Sandwich Islands; *one* is a Portuguese, who has resided much in South America; and *two* are Chinese. The rest, viz. *three* Iroquois, *three* Choctaws, *two* Cherokees, *one* Seneca, and *one* Mohegan, are from different tribes of the American Aborigines.

It may be worth while to give the following view of the number of pupils in the school a year since, and at present.

	Sept. 1822.	Sept. 1823.
From the Sandwich Islands,	8	9
The island of Tahiti,	1	
New Zealand,	1	1
Malayan Archipelago,	1	1
Cherokees,	3	2
Choctaws,	2	3
Stockbridge tribe,	2	2
Oneida tribe,	1	1
Tuscarora tribe,	2	1
Narragansett tribe,	1	1
Caughnawaga tribe,	2	

	Sept. 1822.	Sept. 1823.
A Delaware Indian from Pennsylvania,	- 1	
Seneca tribe,	- - - -	1
Iroquois,	- - - -	3
St. Francis tribe,	- - - -	1
From Portugal,	- - - -	1
From China,	- - - - 1	3
The Greek Islands,	- - - -	2
A Jew,	- - - -	1
Young men of our own country,	- 4	3
	35	36

A catalogue of the school will be inserted in the Appendix.*

George L. Weed, one of the young men of our own country, has been absent from Cornwall a great part of the year, by permission of the agents, to apply himself to the study of medicine. He will attend medical lectures the ensuing autumn, and prepare to enter upon missionary service, wherever he may be most needed as a physician.

In regard to the religious character of the scholars, this institution continues to be remarkably favored. In March last, twenty of its members gave reason to hope, that they were experimentally acquainted with the Gospel. The whole number of scholars was then but twenty five. In August, eight were admitted to the church; viz. six Sandwich Islanders, a Tuscarora youth, and the Portuguese. Abrahams, the Jew, though not yet baptised, is thought to be pious.

In May, a deputation from the Prudential Committee attended the semi-annual examination and exhibition. The performances were very satisfactory.

At the beginning of the present month, (September,) the examination was thought to be at least equal to any preceding one. Charles Arohekaah, a Sandwich Islander, and John Newcom, (a Stockbridge Indian,) were examined in a compend of theology, which they had studied; James Lewis, (a Narragansett Indian,) in logic; Joseph Potang Snow, (a Malay,) and John Elliot Phelps, (a Sandwich Islander,) in rhetoric; and Peter Augustine, (an Oneida Indian,) and John N. Chicks, (a Stockbridge Indian,) in natural philosophy. These parts of the examination were well sustained,

* See Appendix, No. 12.

considering who the persons examined were.' There was speaking in English, Owhyhean, Hindostanee, Chinese, Modern Greek, Italian, and Portuguese.

Though the Foreign Mission School has given abundant proofs of its being capable of greatly promoting the design for which it was founded; yet there are serious difficulties attending the administration of its concerns. The pupils having come from different parts of the world, and from among people living in very different states of society, it is not easy to adopt any plan of treatment and teaching, which will be equally useful to all. But the greatest difficulty arises from the fact, that foreign youths are generally sent to the school soon after they land on our shores, and without having obtained any previous knowledge. As those, who speak the same native language, converse much together, it is extremely hard to teach them English. Indeed, they rarely acquire it, except in a very broken, imperfect manner. As nothing can be ordinarily known, respecting the talents of boys, who are taken up in the manner here specified, it must be expected that a considerable proportion of them should not be capable of high intellectual attainments. Much good may be done to the pupils individually, in nearly all cases; but the public object of missions is not essentially benefited, unless the young men, here educated, go forth with talents and acquirements, which will make them extensively useful. The Principal of the school has long felt an embarrassment from this source, and frequently mentioned it. The Committee have often recommended, in reference to particular cases, that the individuals should be placed with a clergyman in the country, where they might make some progress in a knowledge of English, and give some proof of talent, before they should be received into this institution. Though good has resulted from such a course, it is far from being adequate to remove the difficulties of the case. When youths, from 16 to 20 years of age, live in a family, on the terms of earning their food and clothing by their labor, they have little time to study; especially to acquire a new and copious language under great disadvantages. Nor has a clergyman, or his family, much time to spend in teaching them. It would be better, therefore, that a heathen youth, on his arriving in this country, should be placed in a good common school, taught by a pious, public-spirited master; that he should board in a pious family, and have all

his time for study, except what is necessary for exercise; and that, when he is able to read and write, and speak English properly and fluently, he should be sent to the Foreign Mission School, if his conduct is good; these acquisitions being considered a proof of respectable talents. But if he cannot acquire a knowledge of our language, after a suitable trial, it should be considered, that a further education would not be particularly useful to him. In this case, it will be a great benefit to him, if he can be persuaded, as is sometimes the fact, to remain in this country, and addict himself to such a course of industry, as will afford him the means of support. A half educated young man, returning to his own country, without such qualifications as will justify his being attached to a mission, must be exposed to great temptation, and can hardly be comfortable.

The expense of keeping a foreign youth at a common school, for two or three years, would cheerfully be borne by the people in many of our school districts, if a particular case worthy of their attention should be presented to them. It is hoped that experiments of this kind will be tried; and that the most effectual method of rescuing many a wandering outcast from ruin, and of making him serviceable to the cause of Christ, will be discovered,

NEW MISSIONARIES.

Mr. Frost, who will probably soon embark for Bombay, has been mentioned in this Report.

Mr. Samuel Moseley was accepted as a candidate for missionary employment in September, 1821. As the Committee were not then able to assign him a field of labor, he received an appointment, for six months, from a Domestic Missionary Society. In fulfilling that engagement, and others of a similar nature, into which he entered with the approbation of the Prudential Committee, and in the discharge of some short agencies for the Board, two years have elapsed. Another evangelical laborer being much needed in the Choctaw nation, Mr. Moseley will join that mission, in the course of the present autumn, and will probably receive ordination there within a few months. Mr. Moseley studied theology at Andover.

Mr. Abijah Crane, a licensed preacher of the Gospel, who was graduated at Middlebury college, has been accepted, and is now under directions to accompany Mr. Moseley in his journey. It is contemplated, that he will occupy some place in the Cherokee nation.

The Committee have to lament, that three candidates for missionary employment, who had set their hearts strongly on preaching Christ to the heathen, have been compelled by ill health to give up their fond expectations. Mr. Chauncey Eddy was accepted two years ago, and had an ardent desire to join the Palestine mission. The Committee did not then think it advisable to send out those, who had been previously accepted. Mr. Eddy was, in the mean time, employed as a missionary in one of the southern states, by a Domestic Missionary Society. Though generally able to labor in his profession, he has been subject to ill turns so frequently, and of such a nature, that it is not deemed prudent by the Committee to send him, where he would be liable to such exposures, and irregularities of living, as would greatly endanger his life.

Mr. Beriah Green and Mr. Calvin Cutler were accepted with a view to their being employed as missionaries to the southwestern Indians, either at new stations, or with their brethren now in the field. Mr. Green was seized with a bleeding of the lungs, that rendered it proper for him to relinquish a design, which he had cherished with great affection. Mr. Cutler unhappily received a local injury, which was followed by long continued bodily pain, and the effects of which would probably render it impracticable for him to discharge any of the duties of a missionary, where he must travel in the wilderness and encounter fatigue and privation.

The Committee sympathized very tenderly with each of the persons here mentioned, in the severe affliction which they experienced by the disappointment of their hopes. It is a subject of gratitude, however, that they are all able to labor for the salvation of souls, though not in the sphere which they had chosen. Mr. Cutler attended the medical lectures at Dartmouth college, the Faculty having kindly offered free tickets to any missionaries under the care of this Board. Neither in his case, nor the case of Mr. Eddy, or Mr. Green, was any expense incurred by the Board, on account of preparations made by them for their contemplated labors.

Mr. Rufus Anderson, on leaving the Theological Seminary at Andover a year ago, offered himself as a candidate for missionary employment, and was accepted. Before that time, he had rendered important aid at the Missionary Rooms; and the Committee have availed themselves of his continued services, at that place, during the year past. As the business of the Board increases, it is indispensable, that some person should be employed to assist in the department of Corresponding Secretary. The business incident to numerous consultations of the Committee, to the appointment and direction of missionaries, to necessary journeys, to the extensive correspondence of the Board, and to the care of the Missionary Herald, afford constant and laborious employment for two persons. Mr. Anderson is ready to embark on a foreign mission. It will remain for the Board to decide, whether his services will not be required at home.

Offers of service have recently been made to the Committee, by two young men, who are now completing their theological course at Andover.

RECEIPTS AND EXPENDITURES.

During the year ending Aug. 31, 1823, the Treasury has received, in donations and legacies, \$53,614:22; and, from other sources, \$2,194:72; that is, \$55,808:94. The expenditures have been \$66,379:75, and have therefore exceeded the receipts by more than \$10,500. The expenses of the reinforcement of the missions to the Sandwich Islands and to Palestine were considerable, and may be regarded as in some measure distinct from the ordinary expenses of the Board. Yet it should be well understood by the friends of missions, that new expenses must be often incurred, and that it by no means comports with what the church owes to its Redeemer, and to the souls for whom he died, to rest satisfied with present exertions. The Committee do not attribute the deficiency of receipts compared with the receipts of last year, or with the expenditures of the present, to any diminution of interest in the missionary work. It is rather to be attributed to the want of agents, who should visit our churches and congregations, and awaken attention by pleading the cause of

millions perishing for lack of knowledge, and by pressing upon the heart and conscience, the command of the ascending Savior.

Donations in articles of clothing, provisions, and furniture, and in books and stationary, designated to various missions, or left to the discretion of the Committee, as acknowledged in the *Missionary Herald* from November 1822, to October 1823,* inclusive, are estimated to be worth more than \$12,000. Some donations of this kind have probably been sent to the missionary stations, (as in preceding years,) which have not been acknowledged, because the transmission of them has not been communicated to the Treasurer. The value of these, however, may not more than balance too high an estimate which is occasionally made, respecting those articles which are communicated.

By imparting to the missionaries the avails of labor, either in the form of domestic manufactures, or of the fruits of the earth, many persons are enabled to show their attachment to missions more conveniently and effectually, than they could do in any other manner. Sometimes these articles are purchased with money, and committed to the Board for transmission. It is thought proper respectfully to suggest, therefore, that whenever articles are purchased for the missionaries, this business can be more advantageously done by the Treasurer, than by donors, who cannot usually know what articles are most needed.

CONCLUSION.

After this survey of the plans and operations, in which a kind Providence has permitted the American churches to be engaged, is there not occasion for gratitude, that our feeble instrumentality has been thus employed? Who does not rejoice, that missions are planted in Asia, in the islands of the sea, in the wilderness of our own continent; that schools are established, in which multitudes of children are taught the way to heaven; that the Word of God is distributed, and the Gospel of the kingdom preached, in different languages; that churches are formed in pagan lands, divine institutions enjoyed, and converted heathens evidently prepared to unite in the song of Moses and the Lamb? Who does not re-

* The list of donations for the October Herald was made out before the meeting of the Board.

joyce, that so many openings are discovered, into which evangelical laborers may enter, and proclaim the message of everlasting love?

Let us proceed then with courage in this highest and holiest undertaking, that ever admitted the agency of mortals. Let us look at the immense field, which remains to be subdued and cultivated; let us make a faithful and sober estimate of the means, which are placed at the disposal of the people of God; and let no despondence, or want of faith, quench the ardor of our hopes, or cramp our plans and exertions. Why should there be any hesitation, in presenting the claims of a world lying in wickedness, or in describing the responsibility of men as stewards of their Master's property? What is to be gained by tempering and accommodating the commands of Christ, in such a manner as to suit the views of the selfish and unbelieving? Is it not rather the duty of every Christian to keep before the mind the miserable condition of the nations still remaining without hope, and without God in the world? Should not these perishing millions lie, as a heavy burden, upon the soul, till all is done, which men can do, for their salvation? It is the gracious ordinance of heaven, that men can do much, and are required to do much, in this amazing work.

How delightful it would be to behold a large Christian community, possessing within itself vast resources of talents and property, expending its full strength in the attempt to rescue from ruin souls now held under the cruel dominion of Satan; to witness one wide-spreading, universal eagerness to throw some weight into the right scale, in the contest which exists between Christ and his enemies; to compare, without any danger of blushing at the comparison, the sacrifices which men will make for Christ, with those, which they will make to support a popular war against a rival nation, or to carry on a system of domestic improvements, or to obtain the reputation of power, and public spirit, and magnificence. How glorious a triumph it will be, when the Gospel prevails over selfish and sordid feelings at home, while its conquests are rapidly succeeding each other abroad; when the news of heathen tribes, brought within the pale of Christianity, shall be received, by our whole population, with elevated joy and humble thanksgiving; and when wisdom, and learning, and talents, and wealth, and industry, shall bring their cheerful tribute, and lay it, with grateful adoration, at the feet of the Redeemer.

Boston, September 17, 1823.

Pecuniary Accounts.

EXPENDITURES OF THE BOARD FOR THE YEAR ENDING
AUGUST 31, 1823.

Bombay Mission.

REMITTED on account of the general expenses of the mission,	\$5,111 19
Part of the contingent expenses of Mrs. Graves's return to America, (the passage money being paid in Bombay,)	55 42
Premium on Spanish Dollars, insurance, freight, boxes, packing, books, stationary, and types,	282 54—5,449 15

Ceylon Mission.

Remitted on account of general expenses,	9,684 09
Premium on Spanish Dollars, insurance, freight, boxes, packing, books, and stationary,	494 29—10,178 38
Remitted the grant of the American Bible Society, for the purchase of Tamul Bibles,	500 00

Mission at the Sandwich Islands.

Drafts of the missionaries on the Treasurer of the Board,	4,320 46
Passages of the missionaries in the ship Thames,	3,000 00
Freight of 4 tons in the same ship, over the stipulated allowance for baggage,	100 00
Provisions and stores,	1,349 00
Medicines, instruments, types, mechanical tools, transportation, travelling expenses of missionaries assembling to embark, &c.	877 33
Delivered to the missionaries, in specie,	500 00
Insurance, agencies, duties on Bibles,	266 36
Outfit of the missionaries, in part,	1,661 52—7,754 21—12,074 67

Palestine Mission.

Drafts and remittances, on account of general expenses,	1,549 40
Passage of Messrs. Goodell and Bird and their wives to Malta,	450 00
Outfit of the missionaries,	686 91
Books, stores, travelling and incidental expenses,	246 11—1,383 02—2,932 42
Carried forward,	\$31,134 62

Mission among the Cherokees.

Brought forward, \$31,134 62

Drafts of the missionaries on the Treasurer of the Board,	
and remittances made from the Treasury, -	4,467 18
Donations in money at Brainerd and the local schools,	454 32
Paid for articles purchased in Boston, - - -	1,856 33
Outfit and travelling expenses of missionaries, (of which \$500 were advanced by an individual some years since,)	651 56
Expenses of six youths, (four Cherokees and two Choctaws,) on their return from the Foreign Mission School,	314 45
Expenses attending the residence of E. Boudinot at Andover, his illness, and his return home, - -	101 87
Expenses of D. Brown at Andover, - - -	73 45
—— of Kapooly, a Sandwich Islander, sent as a laborer to Brainerd, - - - - -	7 50
Cartage and labor on boxes received and forwarded, -	12 29—7,938 95

Mission among the Choctaws.

Drafts and remittances, - - - - -	3,587 29
Donations received at Mayhew and the other stations,	204 87
Articles purchased in Boston, - - - - -	4,372 60
Outfit and travelling expenses of assistant missionaries,	660 38
Expenses of A. C. Gibbs, on his way to the Choctaw nation,	58 66
Cartage and labor on boxes received and forwarded, -	12 28
Similar expenses at New Orleans, - - - - -	18 25—8,914 33

Mission among the Cherokees on the Arkansaw.

Drafts and remittances, - - - - -	5,076 76
Articles purchased at Boston, - - - - -	322 41
Paid a hired man for services, on his return to Boston from the mission, - - - - -	50 00
Cartage, &c. - - - - -	6 89—5,456 06

Indian Missions generally.

Expenses of Indian youths from the Foreign Mission School, while on their way to Charleston, S. C. -	250 70
Passage and other expenses of the Rev. R. Bascom, while accompanying these youths from Connecticut to Charleston, - - - - -	90 41
Freight, cartage, labor, on articles received and forwarded from N. Y. and Boston, - - - - -	56 02—397 13

Mission to South America.

Outfit of Mr. Brigham and Mr. Parvin, - - -	414 37
Passages of Messrs. B. and P. to Buenos Ayres, - - -	200 00
Cash advanced towards their expenses in South America, -	200 00—814 37

Carried forward, \$54,655 46

The Foreign Mission School.

			Brought forward, \$54,655 46
Remitted from the Treasury,	-	-	2,200 00
Donations received at Cornwall,	-	-	553 68
Travelling expenses of Choctaw and Cherokee youths on their way to Cornwall,	-	-	132 95
Travelling and other expenses of other youths, preparatory to their joining the school,	-	-	93 78
Books, &c. for the school,	-	-	12 92—2,998 33

Agencies.

Services of Mr. Bardwell as an agent 65 weeks and 4 days,	-	-	576 57
Travelling expenses,	-	-	98 19—674 76
— of Mr. A. D. Eddy 3 weeks and travelling ex- penses,	-	-	27 00
— of Mr. Bishop,	-	-	100 58
Travelling expenses,	-	-	59 44—160 02
— of Mr. Chauncey Eddy 13 weeks,	-	-	104 00
Travelling expenses,	-	-	29 98—138 98
— of Mr. Richards, 3 weeks and travelling expenses,	-	-	33 00
Travelling expenses of Mr. Goodell, while acting as an agent of the Board,	-	-	50 75
Services of Mr. Moseley, 2 weeks,	-	-	16 00
— of Mr. Brigham 32 weeks,	-	-	256 00
Travelling expenses and for horses,	-	-	214 25—470 25
Horse-keeping,	-	-	46 15
			1,611 91
Deduct cash received for the horse of an agent sold,	-	-	50 00—1,561 91

General Expenses.

Salary of the late Dr. Worcester, for the quarter commenc- ing March 20, 1821, at \$500 a year,*	-	-	125 00
Salary of the present Corresponding Secretary from Feb. 20, 1822, to Sept. 20, 1822, 7 months, at \$600 a year,	-	-	350 00
Expenses of Mr. Levi Chamberlain, while employed in the service of the Board, during the year preceding Oct. 10, 1822, deducting \$98, which came into the account of last year,	-	-	244 01
Services and expenses of the Rev. Mr. Bird, while employ- ed at the Missionary Rooms, from July 27th to Sept. 24, 1822,†	-	-	78 18—797 19
			Carried forward, \$60,007 89

* The sum necessary, in addition to this allowance, in order to furnish a support for the Rev. Dr. Worcester, was raised by private subscription.

† The expenses under this head, viz. \$797 19, were incurred, almost wholly, during preceding years; but were paid and charged during the last year.

Brought forward, \$60,007 89

Travelling expenses of members of the Board, in attending the annual meeting at New Haven, Sept. 1822.	265 00
Contingent expenses of the annual meeting, - - -	16 53
Travelling expenses of the Corresponding Secretary on the business of the Board, - - - -	32 80
Contingent expenses attending the ordination of the missionaries at New Haven, - - - -	15 00—329 33

Corresponding Secretary's Department.

Salary of the Corresponding Secretary, from Sept. 20, 1822, to Aug. 31, 1823, - - - -	944 43
Services of Mr. Rufus Anderson, from Oct. 1, 1822, to Aug. 31, 1823, - - - -	540 45—1,484 86

Treasurer's Department.

Salary of the Treasurer from Oct. 1, 1822, to Aug. 31, 1823, - - - -	916 66
Clerkhire, within the year, - - - -	238 50—1,155 16

Printing, &c.

Thirteenth Annual Report, 2,000 copies, - - -	287 75
Dr. Miller's and Dr. Proudfit's Sermons, - - -	149 87
Instructions to the missionaries destined to the Sandwich Islands, and to Palestine, - - - -	54 25
Blank receipts, - - - -	8 50
Copies of the Missionary Herald, presented to benefactors, auxiliary societies, missionaries, agents abroad and at home, and friends of missions in many parts of the world, - - - -	1,800 00—2,300 37

Miscellaneous Charges.

Monument of Dr. Worcester, to be erected at Brainerd, - - -	90 00
Postage of letters, - - - -	336 03
Rent and taxes of the Missionary Rooms and Depository, - - -	177 30
Furniture and other articles for the Missionary Rooms, - - -	56 56
Fuel and oil, - - - -	39 28
Blank books and stationary, - - - -	66 18
Wrapping paper, twine, nails, &c. - - -	24 05
Porterage, labor, &c. - - - -	11 26—800 66

Books and periodical publications, and binding of books for various missionary stations, - - - -	92 45
Books, binding, and book case for the Missionary Library, - - -	47 04

Carried forward, \$139 49 \$66,078 27

	Brought forward, \$139 49	\$66,078 27
Binding of volumes of the Panoplist and Missionary Herald belonging to the Board, for sale and distribution,	- - - - -	76 83
Deduct amount received for sermons, &c. sold,	46 31	—30 52—170 01
Expenses of lawsuits, on account of legacies of Sarah and Julia Norton, which legacies were recovered by the Board,	- - - - -	92 47
Counterfeit bank-notes received among donations in the course of the year,	- - - - -	39 00—131 47
		<u>Whole amount of expenditures, \$66,379 75</u>

RECEIPTS OF THE BOARD DURING THE YEAR PRECEDING AUG. 31, 1823.

Balance in the hands of the Treasurer, brought to the credit of the Board in new account, Sept. 1, 1822.	-	35,012 50
Deduct stock, bonds, and other securities, set apart by the donors as a permanent fund,	- - - - -	32,043 87—2,968 63
Donations received during the year, as published with exact particularity in the Missionary Herald,	- - - - -	48,586 92
Deduct for the same sums twice acknowledged,	- - - - -	55 22
— for sums erroneously credited as donations, but which were intended for other objects, and paid over to those objects,	22 00—77 22—	48,509 70
Legacies received since Dec. 13, 1822,	- -	5,104 52
Received from the American Bible Society, and remitted to Ceylon for the purchase of Bibles,	- - - - -	500 00
Received from the government of the United States, for the education of Indian youths at Cornwall,	- - - - -	416 67
Refunded by an agent to whom it was charged as advanced in last year's account,	- -	76 92
Balance of interest received more than interest paid,	- - - - -	1,194 13
Premium received on drafts and on money exchanged,	- - - - -	218 70
Deduct discount on drafts and on bank-notes exchanged,	- - - - -	211 70—7 00—55,808 94
		<u>\$58,777 57</u>
Balance carried to the debit of the Board, in new account, Sept. 1, 1823,	- - - - -	7,602 18
		<u>\$66,379 75</u>

The Auditors' certificates were in common form.

The property of the Board on the 31st of August 1822, as stated in the Annual Report for that year, was \$55,012 50, the whole of which was considered as belonging to the permanent fund. The exact sum, however, which had been received expressly for the permanent fund, previously to that date was \$31,993 87; but it was thought desirable that several small legacies should be added to this fund, though the disposal of them in this manner was not prescribed. During the past year, \$50 have been added to the fund by a donor, making the sum at present \$32,043 87. As the expenses of the last year exceeded the receipts by the sum of \$10,570 81, and as the principal of the permanent fund is not to be expended, it follows that the Board is considerably in debt. That debt, on the 31st of August, was the amount of the balance against the Board; viz. \$7,602 18. Though it was somewhat diminished, during the subsequent month, yet, unless strenuous efforts are made by the friends of the Board, expenses which must speedily be incurred, and drafts which are expected, will rapidly increase the debt, or make it necessary for the Board to recal their missionaries, or otherwise abridge their operations. This view of the subject presents a strong call upon the liberality of Christians. Without continued and increasing exertions, it is most obvious that the work of missions cannot proceed. In a very short time, if donations should be materially less than heretofore, a melancholy check would be given to the happy progress which has been commenced. This is not the cause of the Committee, or of the Board, but of the religious public,—of the church,—of the heathen:—more than this,—it is the cause of the blessed Redeemer, who died for the sins of the world.

FUND FOR THE PRINTING PRESS FOR WESTERN ASIA, WHICH IS ESTABLISHED AT PRESENT IN MALTA.

This fund is kept entirely distinct from the general funds of the Board; and, at the particular request of several donors, and in pursuance of the original plan, the names of donors, and the sums subscribed by them, are not published.

There had been received on this fund, before Aug. 31, 1823,	\$7,760 66
The press having but just commenced its operations, there had been expended only,	1,343 63

Balance ready to be expended,	\$6,417 03
-------------------------------	------------

This balance is vested as follows; but can be immediately converted into money; viz.

In a note of the Eagle Bank, Boston, bearing interest at 5 per cent.	4,750 00
In notes bearing 6 per cent. interest, secured by bank stock,	1,600 00
Deposited in the U. S. Bank, Boston,	67 03
	<u>\$6,417 03</u>

PERMANENT FUND FOR THE SUPPORT OF CORRESPONDING SECRETARY.

Donations from individuals,	\$2,550 00
Profits on the Missionary Herald, beside the aid derived from that work in the immediate support of the Corresponding Secretary,	3,846 13
	<u>\$6,396 13</u>

The donations from individuals are as follows:

From Col. Israel E. Trask, of Springfield, Ms. a bond on interest,	-	-	-	-	-	-	-	1,000 00
Property of Mrs. Bingham, now at the Sandwich Islands, (of which \$663 25 have been received,) estimated at,	-	-	-	-	-	-	-	800 00
Property of the Rev. Levi Parsons, late of the Palestine mission, nearly the whole of which has been received,	-	-	-	-	-	-	-	400 00
Deacon Thompson, of Goshen, Con.	-	-	-	-	-	-	-	100 00
Joseph Battell, Esq. of Norfolk, Con.	-	-	-	-	-	-	-	100 00
Dr. Elias Cornelius, late of Somers, N. Y. deceased,	-	-	-	-	-	-	-	100 00
Mr. Solomon Rockwell, of Winchester, Ct. a note on interest,	-	-	-	-	-	-	-	50 00
								\$2,550 00

Nearly the whole of this fund is in a productive state. The income has been applied hitherto, in aid of the private subscription for the support of the Rev. Dr. Worcester, and in discharge of arrears due to him, from that subscription, at the time of his death. These arrears were paid to the administrator of his estate, as soon as the accounts could be settled, but were not charged to the Board in general account. It was thought best, that they should be liquidated by the private subscription for the support of the Corresponding Secretary, and by the income of this fund.

Besides the donations from individuals above mentioned, several assistant missionaries now in the field, displayed great liberality toward this fund. But as their principal donations were in notes, &c. which have not yet been collected, it may be more proper to give a particular account of them in a future Report.

A gentleman now living has given an obligation, that his executor shall pay \$500 toward this fund.

Appendix.

APPENDIX I.

(See page 43.)

Journal of Gabriel Tissera, a Native Preacher in Ceylon.

THE journal of this young man is printed from a manuscript in his own hand writing, with scarcely a verbal correction, and with but two or three brief omissions during the first two months. Any one who shall take the pains to read this journal, will find himself abundantly rewarded by numerous graphical descriptions.

As several events took place before I began to keep a regular journal, that are now fresh in my memory, I will mention them in this place. Some time ago, I called at the house of a native Doctor, who resides in the eastern part of Batticotta in a village called Sangarretty. The garden or enclosure in which he resides, is almost filled with native houses, or huts, which stand close to each other. The Doctor was absent at the time, but his family heard what I had to say. Two or three men, four or five women, and some boys and girls were present when I began to speak. They were all tolerably attentive; but the women more particularly so. They not only assented to the truth of what I said, but appeared in some degree to feel its importance. Some of the women, during the conversation, appeared serious. These people are much given to levity, and are hardly ever serious, except when alarmed by danger or suffering. It is pleasant, therefore, to see that religious conversation ever turns their minds into a serious frame, though their seriousness usually continues but little longer than the conversation. And yet I have sometimes found, in a second conversation with those whose minds had been seriously affected, that they retained something of the *spirit*, at least, of what was said to them. But to proceed with the account of my visit. During the conversation, some of the women, according to a custom which prevails among the people, would repeat after me some of the most emphatical words in each sentence. This they did to shew that they were attentive to what I said. One and another of them would utter words like these,—"died for us"—"for us,"—alluding to what I told them of Jesus Christ. I next went to the house of a late head-man, and conversed with his mother and brother about the concerns of their souls. The old woman seemed considerably affected. I took my leave of this family and went to another house where, while I was talking to a woman and her daughter, her husband came out attended by a child, and began to hear. Among other things, I spoke to them about the importance of teaching their *daughters* to read, as well as their sons. But the man pleaded *custom* in favor of keeping them in ignorance. When I told him, that

custom, when wrong, is no rule of duty, he granted that I was right, but was as unwilling as ever to *do* his duty. While I was walking through the lane, I was invited by a voice before I saw any face. The reason probably was, that the good man of the house overheard me talking to a woman, and by what he had heard he judged the things that were told to be very good, and wanted that he and his family should hear the same. After calling me to come in, the man ran to me in order to lead me into the house. He wanted to seat me in the best place he could select, which was under a shady tree on a cadjan and palmyra-ola. He seemed very glad when I told him the plan of salvation. When he was informed that he must leave off idolatry, he agreed to the truth of my words without that sullenness which is often manifested when the point is touched. He shewed, by his looks and emotions, that he was quite pleased with what he had heard, and appeared to feel as though he wanted to reward me for preaching the Gospel to him, which he considered as a great kindness in me. When I left the house, he attended me down to the outer gate of the garden; and when I parted with him, he said, "God bless you," "The Lord bless you," and many similar benedictions. Probably he had never heard the Gospel before. It is evident, that he did not borrow these phrases from the Scriptures, but in the warmth of his feelings spoke them from his own mind: But it should be observed that the man is a heathen in practice, and gives no evidence of conviction of sin, much less of conversion. However, the man's inviting me of his own accord, under some conviction of the importance of the Gospel, as well as his expression of joy and thankfulness, was altogether unprecedented in my experience.

Interview with an Astrolager and Others.

Monday, Jan. 7, 1822. I went to Sangarette in the morning, expecting to examine the school, but when I got to the village I was informed that the school-master was sick with the cholera. I spent some time in talking to one of the families nearest to the school. Before I got through with my conversation, the head of the family, who had been out to work in his field, came in attended by his son—a boy of our school. He requested me to examine his son in those Christian studies that he had learned, which I accordingly did. The man appeared gratified with the proficiency which his son had made. I went to another house where I found one of the most noted astrologers in the parish. I spoke to some members of the family on the subject of religion, and at length addressed the astrologer himself. He is a very sensible and respectable man. He knew something of astronomy. This knowledge is necessary for astrologers, for upon it they ground their notions of astrology. He spoke principally on moral subjects, and remarked, that all things here below are but transitory and short-lived, which he illustrated by many similies. When I asked him whether he ever prayed to God, he answered that he prayed to Him in the way of his own religion. I told him, as far as I was able, what was the true way. Before I had left the house, his wife, a respectable old woman, came in. Some time before this, while I was speaking in the house of one of her neighbors, this woman came in and gave a general account of the crucifixion of Christ, which she perhaps learned in the time of the Dutch. When I had proceeded some distance from the house of the astrologer, I found a woman walking a little before me and began to talk to her. In a few minutes, seven or eight individuals of both sexes came around to hear me. I addressed them on the things of eternity; and they expressed much surprise at what I said, and appeared considerably impressed with the importance of

it. Next found a number of females busily employed in cooking. They said that the men were repairing a hedge round a temple of theirs, and that they were preparing food for them. I mention this to show, that besides the public temples resorted to by all the people, there are private ones for the use of some families, in which they perform ceremonies every day. And perhaps this teaches, that Christians should have their closets, as well as their public places of worship. I began to speak to these woman about the concerns of their souls, and they expressed a wish to hear, although they feared that they should displease the men at work if they should delay the cooking, and therefore excused themselves, requesting me to call upon them some other time. The men often beat the women, if they neglect to prepare their food in season. I then called upon the sick schoolmaster abovementioned. I was grieved when I saw some leaves of the margosa tree near him. These leaves they consider as sacred to the goddess, who, as they suppose, inflicts this epidemic; and they use them as a spell to keep off the disease. I endeavored to call to his mind the Christian instruction which he had received for several years, and I warned him to flee to Christ for salvation. I then spoke to an uncle of this man, who had come from Delf, one of the islands belonging to Jaffna. I took the more interest in talking to him, because he was the only man of that island with whom I ever had the happiness of conversing about eternal things.

Superstitions in relation to the Cholera.

Since the cholera made its appearance, the people have been almost incessant in their nocturnal ceremonies in the temples, which are generally attended with beating of drums, blowing of trumpets, &c. The people believe that, in the time of pestilence, companies of evil spirits who are servants to the goddess range through the country early in the morning, at noon, and in the night, in order to smite them with the cholera. They are therefore very reluctant to leave home in these hours. They call the goddess, "*Mother*," or "*Lady*," by way of honor. When any person is taken with the epidemic, the people think that this imaginary goddess has visited that house; and they begin to pay reverence to her, (supposing her to dwell among them,) which they continue to do as long as the plague prevails in the family. They do the same when a person is taken with the small pox. The people sometimes even worship the patient, believing that the goddess in some manner inhabits the patient. They make vows to the goddess, promising to give her gold ornaments, cows, &c. These offerings are made use of for the temple, and a considerable part of them goes to support the brahmins. They frequently give also lands which produce a great quantity of rice for the granaries of the temples. The heathens call all epidemics "*The play of the goddess*;" especially the small pox is so called. By this expression, they mean to say, that the goddess not only avenges herself, but also makes sport by inflicting mortal plagues on the people.

Wednesday, 9. Went to the south-east village of Batticotta called Arally. Here is a brick house and a large farm belonging to a rich merchant. I first went to a house near this, which is inhabited by the man who takes care of this farm. Besides the members of the family, there was a stranger, apparently a rich man, with whom I had much conversation. During the conversation, he triumphantly asked, "Where is hell? Shew it to me;" referring to what I said about hell. Such cavilling is not unfrequent with these people, when any one

preaches the Gospel to them. I gave two tracts to two young men in the family. While I was in this house, one of these young men rubbed himself with ashes, when his father said to him, "Why do you not put ashes on your breast and arms, as well as on your forehead?" The father thought that putting on the ashes would prevent the cholera from attacking his family. Although the heathen commonly use their holy ashes simply as a badge of heathenism on their forehead, they at present use these ashes as some preservative from the epidemic. I spoke a few words to each individual in the family, and proceeded to another house not far distant, which was inhabited by a poor family of low cast. In this family a poor woman in a starving condition told me, that poor as she was, she would not forsake her idols, in saying which she was joined by many others in the family. The next house where I went belonged to a family of the fisher cast. Here I had about twelve hearers. One of them said, that Christ, whom I was preaching, was Candaswamy, or Moorooa Moortty, a god of theirs, —for both names mean the same god. But I told the man that Jesus Christ was not Moorooa Moortty, and endeavored to shew the great difference between the two characters. He agreed to what I said, but appeared rather sorry that the Savior, whom I recommended, was not the same with the one whom he used to worship.

Mythological History.

The history of this god is as follows. Unnumbered myriads of ages ago, a certain race of rational beings, called Asoorer, did penance for many millions of years, and prayed to Siva, who is next to the supreme god, that he might make them immortal, and give them rule over all the worlds. By penance is not meant any thing done to atone for sin, but voluntary, unmerited suffering, undergone with a view to conciliate the favor of Siva, or Siven, and to obtain supernatural powers from him. Accordingly he granted them their petition to a certain extent. But by an abuse of the power thus obtained, they enslaved another race of beings called gods, and treated them in a very cruel manner. These gods, in their extremity, besought Siven to interfere in their behalf. He therefore changed his five faces into six, and cast a spark of fire from the middle eye in every face. For he has five faces, and three eyes in each face, two of which are in their usual places, and the other in the centre of each forehead. He then ordered the wind to carry these six sparks to a certain river, where they were kept until they grew into a child with six faces and twelve hands, or rather six children joined together. When this sixfold child came into existence, the wife of Siven ran to the river and carried it to heaven where she lives. It is to be remembered, that this child was created to rescue the gods from the slavery above mentioned. How much this is like Moses' being taken out of the river by Pharaoh's daughter, and his being appointed by God to deliver the children of Israel from bondage, I leave it to others to judge. This child grew to maturity and was possessed of divine powers. This is Candaswamy or Moorooa Moortty above-mentioned. But to continue his history, two daughters of Vishnoo did penance and prayed this Candaswamy that he might become their husband. He appeared to them and told one of them that she should come down to this world and be born of such and such parents; and he told the other to remain in the world of the gods. He also informed them that he would go down to the earth and be married to both of them according to their prayers. Some time after this, Can-

daswamy came down to this world and fought a battle with the Asoorers, who held the gods in bondage. These were headed by their king Sooren. He killed them and got a name, especially by destroying Sooren. Strange as it may appear, the heathen books relate that this Sooren, when cut into two pieces by Candaswamy, metamorphosed himself into two birds, one a cock and the other a peacock. For a number of years before this, he did penance and prayed that he might have the singular honor of becoming a peacock for Candaswamy to ride on. Accordingly he now in the form of a peacock began to carry Candaswamy on his back. The idol which represents Candaswamy is always made to ride on a peacock. In the same manner the cock became the coat of arms on the flag of Candaswamy. After thus delivering the gods, Candaswamy was married to one of the two females who, as mentioned above, remained in the world of gods or in heaven. He was soon after married to the other female, who had by this time been born upon the earth, (as she was ordered to do by Candaswamy,) and grown to be a woman. At the end he and his wives went to a certain mountain, where they are supposed to live even now. This god has a famous temple in the district, and he, with his wives, is worshipped more than many other gods.

Pagan notions of God.

At the end of my visit, I went to a barber's house where I was heard by the widow of a man who died of the cholera four days before this interview. There were also the brother of the deceased and some others present. When I told them that we do not worship idols, but worship the only living and true God, the woman said with great surprise, "Ha! It is the *white people's* God." "No," I answered, "God is a God of the black people as well as of the white." They said that the great God, whom we worship, made the demi-gods, who are worshipped by the heathen. I replied, that I did not believe that there were any demi-gods. They then added, "We worship the idols named Varraven, Pattacaaly, &c.; and these we see with our eyes; but you tell us that God is a *Spirit*. How then can we worship a Spirit, seeing we cannot perceive a Spirit with our eyes?" They were sincere in what they said. For they have been so much in the habit of paying homage to idols, that they think a spiritual being could not be worshipped, because by worship they mean rather the *external attitude* of worship, than that adoration which proceeds from the heart. They have no idea of a spiritual being. They say, that if God has not a body, he could not create any thing:—A *spirit* cannot create *matter*. For their religion teaches, that the universe is created by Brahma, who is not a spirit, but has a body with four faces.

Thursday, 10. Spent the forenoon in the school at Changany. Some respectable men stood up as spectators, while I was exhorting the boys. They paid close attention to what I was telling, and took off their turbans when I began to pray. After prayer, I talked to them, and they appeared grave during the conversation. One of them was the son of an Odigar at Changany. An Odigar is a head-man and officer appointed by government, and next in rank to a Maniagar, who is the chief man in a parish. Went to a house and found a single woman there, her husband being absent. On my request she sent for her neighbors; and accordingly some of her friends came in with an earnest desire to hear what was going to be said. I was pleased with their appearance and behavior. Some of the women clasped their hands as a token of their serious attention. One of them said, "God gave this religion to *you*; but to *us* he gave another." When I got through with my discourse, I briefly explained to them the nature of

prayer, and then knealt down and prayed with them. A man, who probably had never heard any person pray before, could not refrain from expressing his assent to my prayer by saying, "Yes, yes," in the midst of it. I left them after charging them to take heed to *do* according to what they had heard.

Idoltrous Rites and Temples for Low Casts.

In my way home, I went into the temple of Maury Ammen—the goddess who, as mentioned above, is supposed to inflict the plague. I saw there an old man rubbed with a great deal of ashes, and wearing many such beads as are used in heathen ceremonies. He was deeply engaged in devotion. I was grieved to see him so heartily engaged in worshipping an imaginary deity. I talked to him, but he seemed to think that he should not interrupt his meditation by listening to me. They do not permit us to go into the temple, for they consider us ceremonially unclean. None but the heathens, or rather the Hindoos, are allowed to go in; and even they are not admitted unless they first bathe themselves. Generally none but the brahmin is to go into the innermost place where the idol is set up on an altar. It is needless for me to say that the brahmin himself must first bathe. They offer meat-offerings, that is, offerings of boiled rice and of things made with rice flour. They heave these meat-offerings before the idol. The heaving and the offering are all done by the brahmin of the temple, who is the priest. The people bring to the priest or brahmin what they want to offer. They often bring fruits for an offering. The brahmin burns frank-incence before the idol. In many of these particulars there is a similarity between the rites of these people and those of the Jews. The low casts are kept out of the temple. These have *their* temples exclusively for themselves, which are poor ones and unattended by any brahmin. The heathen have elevated spots in groves or under large trees, where they make some ceremonies. In this respect, as well as in many others, they are like the idolaters mentioned in the Bible.

Various Notices.

Sabbath, 13. Preached in the church on the destruction of Sodom and Gomorrah. The audience have been as attentive as usual. Did not go out among the people on account of the rain. Questioned the boys, girls, and servants on the sermon that was preached in the morning, and exhorted them. They always remember considerable of the sermon. In the evening had a religious meeting with the boys.

Monday, 14. Visited the school at Moolai in the west part of Changany. I spoke to a family of low cast in the village. It was a very large family; but they were too careless and altogether inattentive to what I was speaking to them. Addressed myself to a company of Odigars. One of these took a tract and read a part of it. But they were in haste and left me before I could tell them all that I wished to say. I then went to a house where I was welcomed by the members of the family, most of whom were females. They flocked around me in such a haste as expressed their eager desire to hear what I wanted to say. They paid close attention to my words. One of the women, referring to what I said of the feelings of the heathen when they come to die, said, "Yes, people are sorry when they come to die, even after living to old age." At the end of my conversation I prayed with them and they wished me well when I parted with them. Went to a head-man in the village with whom I am acquainted, and found him very

sick. I really sympathized with the man and endeavored to call to his recollection the truths which he had heard from time to time. He talked on the great things of religion, which he had learned from the missionaries at Batticotta. But as his mind was occupied about the state of his disease, he could say but little on religion. Gave a tract to a man who came to see him from a village called Poonalle—a village to the west of Changany which I have never visited. The man took and read the tract, and the people in the house listened to him. He then took it to his village where I requested him to read it to his neighbors. Among other things that relate to eternity, I told the people, that I now warn them that there is an awful day of judgment; and if they be not prepared for that great day by repentance and faith in the Redeemer, their blood will be upon their own heads.

Tuesday, 15. Went to Sangaretty. Here is a family who are remarkably willing to remember what I tell them about the religion of Christ. When I once call upon them I give them in words some of the first principles of religion in the form of a lesson, and when I go next they repeat it to me. I enjoy considerable pleasure in this exercise with the family. After visiting this family I went and spoke to another where a woman asked, "If you believe God is a Spirit, why do you speak of him in the masculine gender, and not in the neuter?" She further said, that she could make her offerings to her idols, but she could not make them to the true God, for she could not see him. I told her that God sees her though she cannot see God, and that he requires her heart rather than her property. She said that when she suffers any temporal evil, such as the sickness of her cattle, &c. she applies to her idols, and they relieve her. She added, that such relief cannot be obtained from the God whom I preach, because he is not to be seen that she might pray to him. This should lead Christians to pray for these people, for they are strangers to God and to the blessings of the Gospel. Nay, they ascribe the very events of the providence of God to stupid idols and imaginary deities. In one house a man and his wife wept a great deal while I was praying with them. I next called upon the man who, on a former occasion, pronounced benedictions on me. I found his wife sick with the cholera. I spoke to them about religion, and in the mean time told them that it is very wicked in our distress to apply to false gods, to the great dishonor of the only living and true God. The man replied, "God does not do *evil*, he always does *good*; whereas there are some of the *demi-gods* who do *evil*. These we must appease by applying to them with offerings and sacrifices." I endeavored to shew him, that he was in the wrong, and then prayed with them—prayed also for the recovery of the man's wife. This man and some of the neighbors who were present, were rather astonished, when they saw me *kneel down*. They listened to my prayer, as well as to my discourse.

Wednesday, 16. Examined the school at Changany. The boys had made pretty good progress in their studies. In a family where I was speaking I tried to expose the absurdity of idolatry by a figure, and told them, "Suppose a man leaves his wife and goes on a journey to some distant country, but his wife gets some base animal painted on the wall, which she intends as a portrait of her husband, and which she pretends to love as much as she does her husband. Will the husband be pleased with this conduct of his wife?" And one of the women promptly answered, "No." I replied, "Nor will God be pleased with your worshipping idols." Distributed some tracts. Went to the house of an Odigar, and discoursed with his family, and some of his neighbors that were

present. At length the aged Odigar himself came out of his room, and we got up for him. He sat down and began to hear. The company in general put me questions about the Christian religion. They wished to know the truth, and therefore I answered their questions as well as I could. They were pleased with what they had heard, except the Odigar, who said to me, "If you will, by virtue of your religion, stop the progress of the epidemic, I will make a profession of Christianity." I spoke to him about the evidences of the Christian religion, and attempted to shew him that it was unreasonable to require miracles at the present day. His son—a man of about 30 years of age, [mentioned in my journal of the 10th,] seemed to have received some serious impressions by this and the former conversation I had with him.

Thursday, 17. After visiting the day-school at this station, went to speak to some families. In one of these a woman requested me to give her son some advice, for he was in the habit of striking his mother. Such ill treatment of parents is not uncommon in this heathen land.

Saturday, 19. Attended a meeting of the Committee of the Bible Association at Mallagum. The majority of this society are heathens.

Monday, 21. Attended the interpreters' meeting at Manepy. This is a religious meeting held by the native preachers, interpreters, servants, and the larger boys, in the mission. It is held on the third Monday of every month. It is also a meeting for religious intelligence. About 24 natives were present, some of whom were members of the church, and some of the others have since become members.

Tuesday, 22. Went with the interpreter of the Magistrate at Mallagum to Mr. Poor at Tillipally. The reason of my accompanying him was as follows. Some time before this he asked me a number of questions on the Bible. As they were rather too difficult for me to answer, I appointed a day to accompany him to Mr. Poor, who would be able to satisfy his mind on the subject. This was the day appointed. Nicholas, native preacher at Tillipally, was also in the company. The interpreter is a rich, respectable and intelligent man. Though a heathen by profession, he is reading the Bible and inquiring after the truth. In the afternoon was present in an interesting meeting of inquirers at Oodooville, some of whom are expecting to join the church.

Wednesday, 23. In passing by the house of a man who lately died of the cholera, I remember with some comfort that when he was in health he eagerly requested a tract of me, which I accordingly gave him. I hope he read it and knew something of the Savior before he died. Distributed a few tracts. When I began to speak to a man about the plan of salvation, I had occasion to tell him that God existed a trinity in unity. The moment I mentioned it, he began to press me on the question, "How can three persons be one God?" It was indeed with difficulty that I got along with him. I mention this to shew that these people, like others, are too ready to find fault with the doctrines of the Gospel. Called upon a respectable family where I talked some time to the women, when the man of the house returned from his daily ceremony of rubbing on ashes. In performing their daily worship, they first bathe in a tank or a well and sit near it to do their ceremony. They next repeat their prayers or forms of Sanscrit words commonly a hundred and eight times, and count their fingers and the lines on the fingers to measure the number of times. This illustrates what our Savior said concerning the repetitions in the prayers of the heathen. Most of

the people do not understand those Sanscrit words, so that they pray for themselves in an unknown tongue. Those individuals that are newly initiated into the practice of this ceremony are admitted to the first degree by the head-brahmin. And after they have for some time practised the rules of the first degree, they are taught those of the second, and so on. In this ceremony they also strike their head with their fist a certain number of times. They make other motions, such as moving some of their fingers, clapping the hands once in a few minutes, throwing water, &c. Some of these motions are made simply to count the number of times of repeating the words. They look up to the sun in this ceremony and worship him. When they get through all the other parts of the rite, they rub themselves with ashes repeating certain Sanscrit words. They have two seasons in the day when they do this "worship" (as they call it,) one in the morning and the other in the evening. The head-brahmin, who is addressed with the title of god, visits the parishes every year in order to initiate individuals into this ceremony, which is supposed to be very meritorious. He gets money and many valuable articles for every degree which he teaches.

When I told the women in the last mentioned family that they were sinners, they said, "We have never sinned." They were not insincere in saying this; for the heathen have no correct idea of sin. This brings to my mind something that occurred at Changany the other day, namely, Just as soon as I told some women that they as well as myself and all others were sinners, they interrupted me by exclaiming "Righteous—righteous we are. Hell we never shall see; but heaven—heaven—heaven we shall have when we die. Yea hell to us will never be; but always heaven we shall have." They uttered these words very loud and with much feeling. I spent some time in order to convince them of their sinfulness, but came away apparently without success. The heathen often think that they are righteous, and in the way to heaven, or some unknown happiness after death.

Saturday, 26. In my visit to this village I talked to a family where there was an amiable and attentive woman. While I was in this family a man came in genteelly dressed and asked, "What must I do in order to go to heaven?" He asked the question merely from curiosity to know what I would say. After pointing him to the Savior I warned him saying, "If you do not attend to these things in this life, you will suffer eternally in the world to come, &c." I was now called by an alarm to a family where the wife of a man had just been taken with the cholera. I tried to talk to them, but as they were in a confusion, they did not hear what I said. In such distress the heads of the families frequently thus address themselves to the goddess, "O Mother! O Lady! Here is thy slave," pointing to the patient, "do not revenge yourself upon him [or her.] Take these presents and be reconciled."—They often administer no medicine, fearing that if they did, they would displease the goddess by thus attempting, as they suppose, to counteract her. They say, "To you, Mother, I leave this patient; do as you will." In another house, people insulted me; and the woman of the house said in a rage, "You shall never come to this house hereafter." But however our boys went, and read a tract there the next day; for they usually go out to read to the people on the Sabbath. The villages which I visit are eight in number and contain more than 5500 inhabitants, most of whom have not yet been spoken to.

Sabbath, 27. In the forenoon preached in the school-bungalow at Sangarette, from John chap. 3d. ver. 16th. The audience consisted of 13 men and 25 boys,

After preaching, I questioned the boys and found that they had understood me. Spoke to a man and took much pains to get his son to attend our boarding school. I was induced to do this through love to the little boy, who starves for want of food. But poor as he is, the man would not accept of the proposed privilege, for fear of the boy's losing his cast. In the afternoon, attended Mr. Woodward to South Arally, a village to the south of the mission-house, where he preached to many people, among whom the Maniagar of the parish was also present. Mr. W. prayed with a number of people in an open lane. I was used as an Interpreter in these exercises.

Monday, 28. Visited the Sangarette school and several families. I happened to come to-day to a very polite and pleasant family. All of them heard me with attention. While I was speaking of the sufferings of Christ, an aged woman in the family said, "I have seen it,"—seen the sufferings of the Savior. She meant that she had some time witnessed the representation of the sufferings of Christ in the Romish church, though none in the family are Roman Catholics. There are, as far as my knowledge extends, no Roman Catholics at Batticotta. I observed to her that the church of Rome did wrong to make images and worship them, and explained to her what I meant when I spoke of the sufferings of Christ. The woman expressed much gratitude for what she heard. I dismissed them with prayer. There was an amiable young man in this family whom I found a ready reader. I gave him a tract. He left home and followed me a considerable way with a desire to receive some instruction. In my conversation with him I said it was *his* duty, as much as of any man in the world, to keep the Sabbath. As he was of tender feeling, he seemed to have some sting of conscience for having been breaking the Sabbath all his days. He appeared to be embarrassed with a view of the difficulties which he would have to encounter if he should begin to observe the Sabbath. He seemed to ponder at intervals and said, "Alas! We break the Sabbath. But what shall I do? My relations will compel me to work; and on the other hand, God will be angry if I break the Sabbath." But he promised no amendment. I mention this simply to shew how his conscience pricked him. I have scarcely seen any case similar to this. Collected a number of people under a tamarind tree and spoke to them some time, when one of them said in reference to what I was telling, "Good! good! Tell on." After spending some time I prayed and dismissed them.

Tuesday, 29. I visited the Moolai school and went to the house of a clever little boy, who attends this school. As he was a boy of good promise, I spoke to his parents to send him to our boarding school. But they could not be persuaded to do it, for the same reason as in the case above. I talked to them on religion, but a company of men returning from labor, interrupted me. The boy's father was divested of his earrings which, with his wife's necklace and a cow, he gave to the temple of the goddess when he was attacked with the cholera. I see many persons who have thus stript themselves of their ornaments. They pay their vows even before the desired relief is obtained; yea they often pay them even if the patient dies. They do not mourn for those that die in the cholera, because they fear that this respect to the deceased would provoke the goddess, seeing that these have fallen victims to her wrath, as they heathens consider. Their mourning for the dead bears some resemblance to that of the Jews. The men shave their heads; and the women strike on their breast. The latter practice, I suppose, is exactly the same as what was done by the women who were

witnesses of our Lord's crucifixion. The women spread their arms and hang them on each other's shoulders and with groans and tears sing their elegies very loud. In connexion with what has been said about their fear of offending the goddess, it may not be improper to add that the heathen think they should not marry while there is an epidemic in the land, lest the joy and festivity of the occasion should increase the malice of the goddess.

When I talked to a woman in the same village she said, "Why do you talk to me? Am I a Christian?" using that word as a term of reproach. Some of the people say that they pity me for having lost my cast by professing the Christian religion.

Defective views of Sin and of a Future State.

Wednesday, 30. Visited the Changany school. After visiting a school, I almost always visit the village where that school stands. Distributed some tracts. Spoke to a man and his family. He said "I am no sinner;" which led me to shew him if I could that he was a sinner. But after all he did not appear convinced of his sinfulness. It is a common opinion with the heathens, that if they had ever sinned, their good works would have atoned for those sins. They even think that often their good works are greater than their sin. They therefore believe that these good works will not only be an equivalent to their sins, but will also lay God under obligation to reward them with happiness after death. I say happiness after death, because they believe that the soul transmigrates and is born in a happy or miserable state according to the deeds done in the present state; and when thus born it lives in that body till death, and then leaves it and is born again, and so on. Thus the souls continue to be born again and again; and the only way of ceasing to be so born is by doing penance, when they are at once taken to heaven whence they never come out. But as to doing what the heathen mean by penance, there is none in the district that do it; only they say that there are some in some distant countries, but it is doubtful. They also believe that there is a hell, but they do not think that the punishment there is eternal, but longer or shorter, according to the magnitude of the sin. They believe that the souls were never created, but existed eternally; they think that only our bodies were created, but the souls were in some manner brought to live in them.

Thursday, 31. Talked to a number of people in this village. A company of men at work were inattentive when I addressed them. But a woman who stood near them pitied me that I was going in the sun to tell these good things to the people. She thus addressed the men, "O men, why do you not hear? It is because this man believes what he says is true, that he goes about to tell you these things." She then of her own accord requested me to tell her the good things which I wanted to say. It should be mentioned that in many families they say, "Go away, we cannot hear," and so reject the Gospel. When I went to another house a woman ran in and said, "Go to the *men* and speak to *them*, for what do *women* know?" This is a common saying among them. They mean that women are not wise enough to understand the things that relate to their souls, that the men only are able to understand those things, and that therefore those must be neglected, and these instructed. But I know that the women understand as much as the men, and yet this is the opinion of the heathen. I then asked the woman, not seeing her face still, "Will the men's eating satisfy the women's appetite? Or will the men's taking medicine cure the women's disease?" She an-

swered "No," with a smile. "Nor can *your* soul be saved by the *men's* hearing the word." She was now prevailed upon to hear me, and I warned her in the hearing of her children.

Saturday, Feb. 2. About half an hour after sunrise I set out to North Arally a village south-east of the mission house. I stood in the public road and spoke to the people as they were passing. They heard me with attention. The number of hearers was about 40. Visited a family on whom I had called some time before; but to my sorrow I found them hardened under the word, for they were less willing to hear the Gospel the second time than they were at the first. I was also insulted by one in the family. Leaving this village I went to another to the south of it. Here I found an interesting young man who had a printed tract in his hand. It was given to one of his friends by Mr. Winslow at Oodoo-ville. He was an excellent reader. This young man has a desire to know more of the Christian religion. He is also an officer under government. He read the tract in my presence and seemed to be very fond of it. The father of this young man, though a heathen, had a general knowledge of the Christian religion; but unhappily it was his habit to make a sport of religion, sometimes speaking against the heathen and sometimes against the Christian religion. I endeavored to shew him his awful situation and then left him.

Sabbath, 3. Conducted the morning prayer with the boys. There are morning and evening prayers every day in which not only the boys, but the servants and sometimes the laborers are present. In the afternoon went with Mr. W. to a village where he spoke to about 40 men most of whom were in one company.

Scripture Illustrations.

Monday 4. Attended the monthly prayer meeting at Panditeripo. It was a pleasant day because spent in religious exercises. Returning home in the evening I met a company of men, who had been to bury some person that died of the cholera. Their religion requires them to bury the dead *immediately*. No doubt that owing to this custom some have been buried alive. There is great danger of this, especially in this time of sickness and death. They were going into the water even in that unseasonable hour, because they suppose that by touching the corpse they have contracted ceremonial uncleanness, and they fear that the house would be defiled if they should go in there without bathing. I felt for them and spoke to them. It will be observed that here is another particular in which the ceremony of these people resembles that of the Jews.

Tuesday, 5. This being a full moon we have no children in the native free schools. The teachers and the people think that the children would injure their capacity for studying if they should study on a new or full moon. These and many other days they consider as astrologically bad. And therefore they do not lay the foundation of a house, or marry, or take medicine on those days. They have a fasting and some ceremony on the new moon. It brings to my mind the feasts and the new moons of the Jews.

In my visit this day to some families at Sangaretty I met with a blind old man. I talked to him about his soul, but he confined his thoughts to the disease of his body. He thought that he was made blind by some witchcraft of his enemies. When I told him to go to Dr. Scudder at Panditeripo, he asked, "Does the physician there practise magic? For nothing but magical art can remove the spell." They often attribute incurable diseases to witchcraft, and they believe that cures

are effected by magic. There are persons in this country who practise magic. Here are also diviners who pretend to tell facts which are not communicated to them by any of their organs of sense. It is like what Joseph alludes to when he says, "Wot ye not that such a man as I can certainly divine?" I rather refer to Joseph's words, because these diviners are generally applied to when any thing is lost or stolen. Here are also fortune-tellers who look on people's hands and, as they pretend, tell beforehand whether these will be happy or miserable in life, whether they will have children or not, &c. In short here are all the different kinds of wizards mentioned in Deuteronomy, 18th chap. 10th and 11th verses.

The old man complained to me that his daughters had got all his property and that they would not support him in his old age. These people are in the habit of giving all or most of their property to their daughters, and little or none to their sons. As soon as the married couples take possession of the property of the bride's parents, they begin to neglect these so that they often suffer for want of the necessaries of life.

Wednesday, 6. Visited Moolai. First went to the head-man, who was sick some time ago as mentioned in my journal of January 14th. I was happy and thankful to see him so far recovered. I endeavored to improve this providence to the good of his soul and spent some time in conversation with him. He is a very intelligent man. When he hears a sermon he understands it very well, and often anticipates what the preacher is going to say. In my conversation with him I had to speak of the Jews' practice of sacrificing animals, which were types of Christ, when to my great astonishment he used the same word for this type as is used in the Scriptures. He said, "It was a *shadow*." This shews the ingenuity of the man and the aptness of the figure used by the sacred writer. I left a tract with him, which he immediately set his grandson to read to him, though he could read it himself. While speaking in another family a woman repeated this sentence after me with some feeling, "A mother would not give her life to save her only child, but He [Christ] gave his own life to save us who are sinners." I conversed and prayed with a man and his wife in their own house, and when I was going to leave them I said to them, "If you would do as I have told you, the Lord will turn your hearts to himself," when they replied, "He will turn—He will—O may he turn our hearts."

Thursday, 7. Visited a part of the parish of Batticotta. Spoke to a sick old woman drawing near the grave, or rather towards the funeral pile. When I told her that Christ died for us, and that he will pardon our sins if we would go to him, I was very much pleased to hear her say, "Did he *die* for us? Will he forgive if we repent and believe?" She manifested much surprise and pleasure to know that such love was ever displayed as the Creator's dying for his creatures, and that there is free salvation without merit. Found a man sick with a high fever in another house. I pitied him and talked to him and to his afflicted mother. While I was praying, the mother said every time I made a period. "Yes, yes," "O Lord!" "Alas!" or some other words like these. In my way home, I spoke to a woman who was cutting grass. But she said, "What! Am I a sinner? See here; what better deed can I do in the world? For I am going to feed a cow. They think that there is great merit in giving grass and water to cows. Many think that simply this will procure them happiness after death, because the cow is sacred to some of their deities."

Description of the several Casts.

Friday, 8. Went to east Arally. Spoke to some brahmins. The brahmin's cast is higher than any other cast. They indeed appear to be a different race, more handsome and clean than any other cast. They are generally of a light color. They are comparatively elegant even to a proverb. For we say, "Handsome as a brahmin." This, however, is a general truth; for some of them resemble Vellallas, or the common high cast. The brahmin women are neater and more elegant than others. The Brahmins are of the first cast, the Chitties and Vellallas are the next. The two latter are high casts compared with others except the brahmins. Most of the people in Jaffna are Vellallas. Properly speaking, the cast next to the brahmins is that of the Chattrers, or Kings, or Rajahs; but there are none of this cast in this district, and probably none in the island. There is also a high cast called Madapally. The Chitties live by trade, and the Vellallas by cultivating the land. The Smiths' and Carpenters' cast is inferior to the Vellallas. Washermen, Shoemaker, and Barber, are still inferior. The Toddy-man, Paraya, &c. are still lower. The Tooroompen (which name signifies a man that is not worth more than a rush,) is the lowest. This last is so low a cast, that people of the high casts often strike them if they come in contact with them; for the latter consider it a bad omen, if one of so low a cast should meet them in the way. People of this lowest cast are washermen to the low casts immediately above them; for a common washerman would not wash for any of the low casts, nor would a common barber shave them; they have to shave each other. The brahmins do not intermarry with any other cast; and many of the other casts do not intermarry with each other. The brahmins and especially their women keep their houses and gardens very clean. They wash themselves and their clothes every day. Wherever the heathen's bathing is mentioned in the above journal, I meant their washing their clothes as well as themselves. The brahmins consider themselves so much above any other cast, that they would not eat with the casts that are immediately next to them. Nor would they eat any thing that is *cooked* in any family but that of a fellow-brahmin. If the people want to give them any thing, they give it green, and not boiled, or any way cooked. Even the sons of brahmins, when they are but ten or twelve years old, are called with a peculiar title. And the brahmins will not allow any cast but their own to see their cooking. None of the high casts will eat with any of the low casts. Nor would they eat any thing cooked by the low casts. Yea, the Parayas and even the Toddy-people are not to enter the house of any cast that is above them. And more, none of the high casts will drink water of any of the low casts. Nor would they eat any thing that is boiled, or in any way prepared, if it should be touched by a Toddy-man or Paraya. And the brahmins would not, I presume, eat even any fruit, if it were cut with the knife of a Toddy-man. None of the high casts would even drink water in the family of a white man; for though the Europeans are their rulers, yet the heathen rank them under the lower casts, especially because they eat beef, as these do, and because they admit the lower casts into their houses, and for some other reasons. Some of the low casts have their gods exclusively for themselves, which are not worshipped by the high casts, while the gods of the latter are also worshipped by the former. In the same manner, the low casts would be willing to intermarry and eat with the high ones if they could; but these would never allow them the priv.

ilege. It may be interesting to add, that among the high casts there are families of higher and lower ranks, and that when a person of a lower rank is married, he often pays considerable money to those in higher ranks that these may eat with him at the wedding.

While I was in a brahmin's house there came another brahmin to get some fire, which element is daily needed for his services in the temple. When I spoke to him he said with anger, "Shall I leave my religion and come into yours?" Gave a tract to a brahmin, and told him he must read it. It is generally very difficult to prevail upon a brahmin to receive a tract, though it was not so with this one. Here are several brahmin houses close together. When I had left the brahmins, I met with the man who, as mentioned above, had a printed tract in my former visit to this village. Among other things he said, pointing to a brahmin woman passing by us, "See there—the brahmins fear that the preaching of the Gospel would tend to the downfall of their system—the system by which they get their livelihood." He appears to be in some degree convinced of the truth of the Christian religion. He is disposed to favor the cause. He got together some people around me, and with some authority charged them to listen to me. Although a heathen, he turned to one of the hearers and asked him, "Do you believe these things?" apparently with a wish that he *should believe* them.

Views of Justification, &c.

When I told the hearers that in order to be saved they must repent and believe in the Savior, one of them said, "Yes, but what must I *do* in order to be saved?" meaning what *meritorious work* he must do. He meant to say that in his religion he used to do some external ceremonies, and he wished to know what similar ceremony he must do if he should embrace the Christian religion. The idea of salvation by works, is almost inseparable from the mind of a heathen. They have no conception of salvation through free grace. Nor do they have any idea of a Redeemer. I next went to a family where the good woman of the house kept up the attention of the hearers by such pertinent expressions as these,— "Do you understand what he says? He tells you not to worship idols," &c. She was of a quick understanding, and frequently explained my sentences to the hearers. One of them said, "It has been our custom from times of old to worship idols; how then can we now leave it off, seeing it has stood so many ages?" I answered the querist by asking a question: "Is it good to lie and steal because these vices have existed in the world from ancient times?" The woman seconded me. I told my hearers that I feared they would forget all that they had heard; when the woman said, "No, we will remember that you have told us God is a *Spirit*." But they frequently forget what I tell them about Jesus Christ, though they remember what they hear about God in the abstract. The above answer of the woman is an example of this remark; for she omitted what I told her about Jesus Christ, because she did not remember it.

Monday, 11. Went to a large village between the Changany and Sangarettu schools. While talking to a rich man he shewed me his farm and said in boasting language, "All this is mine." I spoke to him about the vanity of riches; but he said, "Wealth gives us all that we desire, and wealth is the best thing." The people generally suppose that they cannot obtain happiness after death without first getting property. For otherwise they could not give alms, and do other

good works, which, as the heathen religion teaches, is the way to obtain that happiness.

Sacrifices.

Wednesday, 13. Visited a village to the north. I was welcomed by a family, where I went in and found that the man of the house was absent. But, however, there were some women who heard me with pleasure. One of the hearers was a Mahometan and a stranger. He joined with me in protesting against idolatry. I opened to them the plan of salvation, to which they paid very good attention. The head of the family, who is absent, is the steward of the temple of the goddess Maary Ammen above mentioned. Ammen means mother or lady; so that the name would be in English, "Mother or Lady Maary?" The man is busy in the temple; for they made a great sacrifice there last night, and are this morning carrying the carcasses of the animals which were sacrificed, to a little river in the neighborhood. By this they attempt to remove the epidemic from this parish, and carry it away as far as that river, for that is one of the boundaries of Batticotta. This naturally leads my mind to the passage where the high priest is commanded to carry the different parts of the sin-offering *out of the camp*, though there is this difference between the two cases, that the latter was intended as a type of Christ's removing the guilt of sin, while the former is done as the heathens mean, to remove a plague from the people. But the difference will not be very great, if we consider that the heathen view this and every other plague as a punishment inflicted on them by their deities because these have been, as they suppose, provoked by their sins. The head-brahmin came to the above temple last night in order to manage these oblations. They generally sacrifice in the night; and they are awake in the temple all night when they sacrifice. Sacrifices are offered only to the malignant deities; they are not offered to the gods of the highest eminence; and generally the brahmins do not officiate in those sacrifices. The learned heathens, as well as the brahmins, do not approve of sacrifices, because they say that their religion teaches that it is sin to kill any creature. I asked the family, if the man was paid for his services as steward. "No," answered they, "he does these services simply to obtain the favor of the goddess." All the people have contributed for this sacrifice. I observed this morning, that the people were afraid to go near the temple, lest they should meet the procession with the carcasses above-mentioned; for they believe that if they should meet them, they would be attacked with the disease which, as they fancy, is carried away with those things. When I had left this family, I met with a brahmin, and entered into conversation with him. He is one of the most respectable brahmins in the parish. During the conversation he said, "It is a great sin to kill a cow; to kill a man of the high cast is more sinful than to kill a man of the low cast; and to kill a brahmin is one of the most heinous sins, because he is of the highest cast, being also a priest." He said that the punishment of sin is not eternal, but that every sin has a proportionate length of time during which the perpetrator will be punished. He also mentioned means of atoning for sin—such as building temples and rest-houses, and digging wells for the accommodation of strangers. But there are very few who can afford to build temples. There are some who build rest-houses and dig wells for the use of strangers or travellers; but even those that do the latter kind of "meritorious works," as the heathens call it, bear but a small proportion to the

body of the people, because even these works cost considerable money, though not so much as building temples. So that the good works [or works of righteousness] which the generality of the people boast of, are but of very little value; for they cost much less than any of the works above-mentioned. All that they mean when they speak of their good works, is, giving a little money for the services in the temple, some rice to brahmins, and sometimes to strangers, and some other little things similar to these. They think that even giving a little water to a man or a cow is meritorious, and as such will be rewarded after death. I know that a certain rich man in the district employs a laborer every day on purpose to give water to travellers.

Views of the Deity and of Holiness.

I next happened to go to a very pleasant family. They expressed their gratitude for our attendance on them when one in the family was attacked with the cholera four years ago. After speaking a few words to them I repeated the first and second commandment to shew them the sin and folly of idolatry. As soon as I repeated the first words of the first commandment, (which in the Tamul translation is "me"—"before me," &c.) one of the women was struck with admiring astonishment, and said in a transport of joy, "Hear, hear! God speaks!" The reason was that she had never heard in her life any passage in which God speaks to man, putting himself in the first person, and that she could not but admire and wonder when she heard that the Almighty ever condescended to address himself immediately to man. For as far as I know there is no instance in the heathen religion of Siven's [pronounced Sivven] addressing man enjoining any moral duty upon him. I say Siven's, because he is next to the supreme god, being, as it were, his agent. For the supreme god, according to the heathen, is a spirit. But he does nothing, and attends to nothing, and every thing which he is to do is done by Siven. Likewise, he is not worshipped so much as Siven; and they do not make any image to represent him because he is a spirit. But Siven [the same as Siva in some parts of India,] as well as all the other gods, has a body. This idea of the supreme god which the heathen have, will serve to illustrate what they tell me concerning the God of the Christians. "You say God is a Spirit," they tell me, "but a spirit cannot create any thing. So we say our supreme god, who is a spirit, did not create any thing. For in order to create matter the creator must have a body." They also say that nothing would have been created, if Siven had not had his wife. For their religion teaches them that though Brahma was the Creator, yet he did not succeed in creating worlds till Siven joined himself to his wife. It is worthy of notice, that the heathen believe that the supreme god, above spoken of, has no moral affections; to wit, he hates none and loves none. He has neither love to any thing nor hatred. All the other gods, as the heathens believe, are possessed of these affections; but only the supreme god is, as they say, free from these passions or affections. It furnishes us with an example of the heathen idea of holiness. For though every reasonable man must see at once, that it would be a great imperfection in an intelligent being to be destitute of moral affections, yet the heathen think the holiness of their supreme god consists in this want of moral affections. I often talk to them about the absurdity of this opinion, but they do not appear to be convinced of their error. It is on the same principle, that they consider hermits as the most holy of men. They say that there are or there were her-

mits in some remote parts of India, who eat nothing but dry leaves, who are exposed to heat in the day, and cold in the night, having their hair entangled and their nails growing to a prodigious size for want of attention to comb the one and prune the other. In short they are described to be very much like Nebuchadnezzar when he was driven from men; except that the former are not deprived of their reason, but, as the heathens believe, voluntarily undergo all these sufferings, and are totally engaged in meditating upon and praying to God. It is supposed, that these hermits live in the wilderness, generally sitting in a steady, motionless posture, having their eyes shut and their hands in the attitude of prayer. I presume it is believed, that these do not even sleep in the night, but have their mind every moment absorbed in deep profound meditation. This they are supposed to do for many hundred years; for they suppose that these great men live several hundred years. This is what is meant by penance in the above journal. It is said, these sufferings are undergone not with a view to atone for sin, but in order to go heaven; for they believe that the hermit who suffers all this, does not deserve it, but suffers it simply to move Siven with pity towards him, who, by these unmerited sufferings, is intreated to take the poor sufferer to heaven, which is the object of the penance. It is evident that many of the above circumstances of the hermit cannot be true; but I introduce the story to shew that the sufferings and the meditation above spoken of, as well as the stoical indifference which the hermits are said to manifest, are considered to be the *sum of holiness* by the heathen. And they have the same idea of the holiness of their supreme god as shewn above, namely, an indifference to pleasure or sorrow, and a total want of love, hatred, and similar other feelings. May the time soon come when they shall have a clearer knowledge of the character of God.

Customs of the Higher Ranks.

Friday, 15. I was pleased to hear a woman tell her neighbor what she had heard from me. She was telling it after I had left her. Was happy to see the Maniagar's wife and daughters. I had long desired to speak to them, but till this had had no opportunity to do that; for it is very difficult to see them. They seldom come out of the house, and when they do come out they are generally in their palanquins to go somewhere. And they do not allow us to go to them. Females of high rank are so much out of the habit of leaving their houses, that I am informed they do not generally even go to their temples. As I knew that the Maniagar's family is very much prejudiced against Christianity, I was obliged to go into their house without their knowing it. His wife was rather disgusted, because I saw the cooking done there. The strict heathen of a certain class do not allow their cooking to be seen by any who eat meat or fish. For these, like the brahmins, never eat meat, fish, egg, &c. Nor would they even touch meat or fish. They live upon vegetable, milk, &c. This class of heathens, as well as the brahmins, will be greatly offended if their cooking utensils should be touched by a person who eats meat, &c. A brahmin would not even eat his food in the presence of such a man. They suppose that their food, as well as the cooking utensils, is defiled or becomes ceremonially unclean, if it should be seen or touched by such a man. My feelings were sometimes hurt to see that those heathens who do not eat meat, would not permit a Christian to handle their drinking pot, if he wants to drink water; but they would only pour it into his hands. They do this because they consider Christians very unclean, accord-

ing to their ceremonial law—even as unclean as a person of the low cast, for they treat this in the same way. I spoke to the Maniagar's family on the concerns of their souls. But his wife said that it was against her custom to hear about the Christian religion, and wished me not to speak to her. One of her daughters cavilled at what I said. Seeing that they were reluctant to hear, I took leave of them and returned home.

Sabbath, 17. Went with Mr. W. to a village in the north, where among others he spoke to a large company of fishermen. He said that he did not understand before this what was meant by this phrase in the New Testament, "For they were fishermen," because in America there is no difference between fishermen and other men. But here they are a distinct cast having manners and appearance peculiar to themselves.

Monday, 25. Have visited some families in East Arally. A man there was very much opposed to the Gospel. Among other things he said, that the god in the temple, which is in that village, had kept the people there from the pestilence. He added that the fame of the god was so great, that people went to that temple from other parishes as well as from this, and that he should therefore magnify that god in opposition to the God of the Christians. Some additions have lately been made to this temple, such as a stone wall around it, &c. This and many other temples have been improved with the money which the people have given since the plague began to prevail.

Wednesday, 27. Visited Sangaretty. The people say to me, "You tell us not to worship idols, but it is they that have saved the people in this village from the pestilence." Some were attacked with the cholera in the village and all but one of them recovered. They applied to the idols when they were taken sick. And as they were restored to health they believe that it is their idols that did it. Thus they are by Satan led to believe a lie.

Thursday, 28. Went out with Mr. W. to spend the day in visiting the people. At noon, when Mr. W. was resting himself under a banian-tree, I retired to find a place for secret prayer. Went to a large temple which was near us, and finding that there were no people in it, I wished to make *that* the place of retirement. The thoughts which were raised in my mind by a sight of this strong hold of Satan did, as I humbly hope, arouse my zeal and kindle my devotion. I felt a spirit of prayer, and I prayed that this great temple might become the church of Jehovah, and its worshippers the worshippers of the God of Israel.

Extreme Ignorance of the People.

While in the temple saw some artificial animals that were drest in a gaudy manner. They were indecent. On the great days or festivals the idols are made to ride on these things. One thing in the visit that struck me was, that a woman of intelligent looks, when she heard it was wrong to worship idols, manifested as great astonishment as if she had heard of the greatest wonder in the world. This plainly showed that she never knew that idolatry was wrong, but quite the contrary. Another woman was quite afraid and almost wept when she heard from Mr. W. of the torments of hell.

Saturday, March 2. Went to Sangaretta. A man after hearing me said, "Give me a plan how to work out my salvation." He was not content with my telling him, that he must repent and believe in the Savior. Nor was he any

more satisfied when I explained to him what repentance and faith were, and who Jesus Christ was. He said, "What good thing shall I do that I may have eternal life?" The people often tell me that merely the affections of the heart, as repentance, faith, &c. are not sufficient for salvation, but there must be some external work which must be done before we can be saved. And they sometimes solicit me with importunity to tell them what that good work is which they must do. These people do not commonly use the phrase "to be saved," or any like it; but they speak of "getting heaven." By this it is evident that they have no idea of their awful condition as sinners. They have no conception of salvation by a Redeemer. A woman who had heard me on a former occasion refused to hear now, saying, "What is the use of hearing you without doing *good works*?" They are quite offended with me when I tell them that good works cannot save us. When I began to talk to another woman the first one said again, "Do not talk to her, for she has done a great deal of meritorious work, and therefore needs not hear what you say, she having already secured happiness after death." Probably the latter had given some money for the ceremonies in the temples and had done several other deeds similar to this. And this is all the meritorious work which has secured happiness after death.

How delightfully the Gospel oftentimes frees the mind from superstitious fears, and inspires it with the most pure and elevated desires and hopes, will be seen in the following paragraph.

Monday, 4. Had an interesting season of prayer and religious conversation with Nicholas at Tillipally. Returning home by moon-light, had some delightful contemplation on the things of God. By seeing the sky beautifully adorned with stars, I was led to meditate on the pleasure which the saints will enjoy in heaven, in studying the works of God, and knowing about other systems which are at present out of the reach of our investigation. In my way I remarked that the people when they hear any person in the night call to them from out-doors, would not return an answer, being afraid it is a demon that calls them. They fear it especially in this season of pestilence, for they think that these demons are the servants of the goddess and that they go about to execute her commissions in smiting people with the plague.

Some time ago I was persecuted in a temple about half a mile from the mission house. This is the temple of the serpent-god. That is, the heathen worship the hooded snake in this temple, which however they very seldom or never see there. But there are many of this kind in the country. This kind of snakes they sometimes call the serpent-god. When they are attacked by a hooded snake, which is one of the most venomous species, they do not kill him, but they immediately make a vow to worship him in this temple. They pay their vows by boiling rice at the temple and leaving some of it there. This is done on a certain night every year. The fire of so many pots boiling make several beautiful rows of lights. One evening I saw a great concourse of people in one of these seasons at the temple, and went to talk to them. But they got around and pressed me on every side, and one of them pricked my foot with a pointed piece of Palmyra. As I was alone amidst so large a crowd they overpowered me, and were going to hurt me more than they had already done. But the Lord saved me from their hands. I thought of the passage where David says, "Strong bulls of Bashan have beset me around." When I left them, the boys and perhaps

some young men threw clods and stones at me, which, however did not reach me.

Misapprehensions of Jesus Christ.

Monday, 25. Went to South Arally partly to speak to the people and partly to take measures for establishing a school in that village. Was ill-treated by a learned man. Soon after he began to talk to me, a number of people collected around us. He said to me, "When you speak of God we love what you say; but when you add a second person, whom you call Jesus Christ, we abhor your words." He ridiculed the incarnation of Christ, calling many blasphemous names on him. He also laughed at the mention of his sufferings. He knew the Christian religion long before I told him about it. He had taught the people that Christ was identically the same with a certain person of a dishonorable character, that is mentioned in the heathen religion. This doctrine is the more plausible, because there are several circumstances in the history of this person, which agree with some parts of the history of Christ. This false doctrine has spread to some extent among the people. Those who have heard it, entertain wrong notions of Christ and his religion, and cast much contempt on the blessed Redeemer. I read a tract to the company, but they did not hear much, for they were disputing in a very clamorous strain. Sometimes they seemed to triumph over me when by some plausible arguments (if they are worth the name of arguments,) they got the victory over me as they thought. I spent most of the day among them, and it was apparently spent to no purpose. It was a very trying season to me. I however attended to the business of the intended school, and a schoolmaster promised to come and see Mr. W. to speak on the subject.

Moral tendencies of Heathenism.

Sabbath, 31. Went to South Arally. I called at a house and talked to a few men, when one of them became very angry, and led me out of the enclosure and shut the gate after me. While in the enclosure, I saw a heathen who had just bathed and was ready to do his ceremony for the morning. I requested him to read in my Testament, but he was very reluctant to touch it, supposing that even the touch of a Christian book would defile, and so unfit him for his religious rite. If a heathen, that is bathed and ceremonially clean, should come in contact with another that is not bathed, or if he should touch a Christian, he must go and do his ablution again. While talking to some men I understood by one of them that in a certain season of the year the heathen spend most of their time in the temples and sit up there late in the night, hearing their sacred books read. When I spoke to this man about the sinfulness of fornication, he said, "We may do as our gods did. They married, and so taught us by example that we also must marry. They committed fornication, which we also may do." I then began to reflect upon the contrast between Christianity and Heathenism; for, in the former, we are commanded to be holy as God is holy; "Ye shall be holy, for I the Lord your God am holy:" while, in the latter, the gods as it were say, "Be ye unholy, for we your gods are unholy."

A respectable old woman heard me with her family. She said that she is not a sinner, for she is of the Vellalla cast, and that as the Vellallas cultivate the ground for the benefit of men, they thus atone for their sins, and also work out righteousness for themselves. She spoke of the heathen history which says, that

there once lived a certain worshipper of Siven who was to die at the age of sixteen. - When his sixteenth year expired, Yammen [the god who comes at the death of men to carry away their souls,] went to him to carry away his soul. But Siven kicked away Yammen, rescued the soul of his worshipper, and, in order to save him from death, he gave him power always to continue a young man of sixteen years of age. It is said, that this man has lived millions of years, without advancing in life, and will continue so to live through eternity. But those that worship Siven and go to heaven are not carried thither by Yammen but, as the heathens suppose, by some heavenly beings which are more lovely than Yammen is. Referring to this story the woman said, "Yammen can never come near me when I die, but the heavenly beings will convey my soul to heaven, for I am a Vellala." She also repeated a verse which was addressed to the supreme god, and which she believed to be of so great a virtue, that it would certainly save her soul, if repeated at her death. I pity these heathen because, by believing false doctrines, they are held in bondage by the "strong man armed." In the afternoon I went to Cotticardoo a village to the south-west. Had a large company of men to speak to. When one in the company said that a calf was killed in the mission house, some of the hearers shut their ears with their hands, lest they should hear the mention of such a murder. Some of the heathens, who suppose that the Gospel is a bad thing, shut their ears in the same manner when I preach to them. For it is a heathen opinion, that simply the hearing of any thing bad is sinful in itself, and they shut their ears lest they should contract sin by hearing it. Though I talked to this company till sunset yet they seemed to get no good, for they were disputing all the time.

Tuesday, April 2. Saw the outlines of a plate of the native system of astronomy, which is widely different from the Copernican system.

Attention of the Heathen to their Sacred Books.

Tuesday, 15. Went to Sangaretta. In this season the heathen of both sexes go to their temples to hear their Pooranas, or sacred books, read. The book that is most commonly read in their temples is Canda-pooranam, or the history of the god Candaswamy. Although the heathen hear the reading of this book with much reverence, it is interspersed with bad examples of the gods. They spend about two months in hearing this book once through, spending about four hours every day. The heathen render an idolatrous worship to these their sacred books. They do some heathen ceremonies, or pooja [heathen worship,] in the temple every day immediately before reading the Candapooranam. And they celebrate those days on which the story of the marriage of Candaswamy or any other joyful event is read. Those that hear these sacred books keep a fast every day until they hear them through. They also abstain from fish and flesh, and keep at a distance from every thing that would communicate ceremonial uncleanness. Many would not come to the mission premises, fearing that that would defile them and render them unfit to hear the book, or rather that it would undo the righteousness which they have, as they think, already wrought by hearing it. For the heathen believe that simply hearing the Canda-pooranam will carry their souls to heaven. During this season in which they fast and hear the book read, they tie a bit of thread to one of their ears, painting the thread with saffron. This they use as a sign of the vow which they have taken upon themselves. They read this Canda-pooranam every year, and the more they

read it, the more they are strengthened in heathenism, and the more virulently they oppose the Gospel. May the time soon come when these people will read the Bible as eagerly as they now read their Pooranas.

Wednesday, 17. Being appointed to collect the money from those subscribers to the Bible Society who live in this parish, I went to them for that purpose, and at the same time spoke to their families on the subject of religion. In my way I found many companies of people, chiefly of the female sex collected in their temples to hear the Canda-pooranam abovementioned. By thus hearing it every year, even the women become so familiar with the history of their gods that they frequently quote it as an evidence of heathenism, though in reality it is no evidence at all. The heathens have comparatively very little of true history. And they found their hopes for eternity on these Pooranas which they firmly believe to be unmingled truth, though they really seem to be nothing more than amusing tales and fictions. They always have an interpreter to interpret their Pooranas, for they are written in poetry and in such high language as is unintelligible to the great mass of the people. In my way I met with a number of brahmins and spoke to them. One of them told me that we should teach only those that are willing to learn, but it is unwise to go after those that have no wish to be taught.

Sabbath, 28. Went to a temple and spoke to a number of people who were collected there to read Canda-pooranam mentioned above. One of these heathens said, in a haughty and triumphant manner, "I will put you down with but two questions. Did God know that men would sin? Could he prevent them from sinning?" I answered, "yes," to both questions. "There," said he, "your religion seems to teach that God permitted sin, which would argue malevolence in him." He would not agree if I attempted to shew him that God, for wise and good reasons and for his own glory, permitted sin to exist in the world, although men are free agents and sin because they *will* sin.

Wednesday, June 5. In one of my visits a woman became so angry at my preaching the Gospel to her, that she took a large stone and was going to throw it on me. But she was forbidden by her son and others, and so she threw it *near* me, though not *on* me. Her anger was increased by my walking near her garden with my *shoes* on. For in order to go to her house I must first walk by this garden. The heathen pay an idolatrous regard to useful plants, rice, &c. Taking off the shoes is a mark of respect in this eastern world, so that we never enter a house without taking off our shoes. Now the heathen sometimes take off their shoes, when they walk by a field of rice, or any other kind of grain or herb. By this conduct they mean to shew some kind of idolatrous respect to this rice, herb, &c. as mentioned above. For they fancy that these plants would be offended, if they should be dishonored by one's walking near them with his *shoes* on; and that, when so offended, they would not yield much fruit. This was the reason why the woman's anger was so great. In addition to this superstition I might mention another, which prevails among these people. Some of the most strict heathens think that their houses are defiled if a Christian should go in there. They were doing the ceremony of purification in a house immediately after I had left it. They were purifying that part of the house where I sat, for they believe that simply my sitting there rendered it unclean.

A Brahmin's opinion of the present State and Prospects of the World.

Wednesday, October 9. A brahmin called upon me. I talked to him seriously, and told him that if he did not repent and believe in the Savior in this world, he will have to mourn for it in hell through all eternity. He said he also had something to tell me, which is of great importance. The following is the sum of his discourse, "Your preaching, and that of the missionaries, are no more than what we are taught to expect in this last age of the world. For the last age is an age of misery, and is attended with many natural and moral evils. In this age, false religions will spread, and the true religion, even the religion of Siven, [that is the heathen religion,] will become scarce. So that yours, being a false religion, of course spreads in this age." He shewed his belief in many foolish things, which are however sanctioned by their books. He said, "As this last age advances further, the earth will gradually lose its fertility, there will be little rain, and no water, but what is in the sea. The inhabitants will therefore be obliged to throw cold sand upon them instead of water. At length mankind will grow shorter, both in size and in age. They will become so short and weak, that they will be unable to build them houses, and so will have to live in the holes of large trees; where they will be exposed to birds of prey, which will often carry them away. At last the earth will be burnt up by the liquid fire which will descend upon it as copiously as the rain." It will be observed that this last particular agrees with the Sacred Scriptures.

Heathen Chronology with Remarks.

The following short account of the heathen chronology will serve to throw some light on the brahmin's story. The month of January, in the year of our Lord eighteen hundred and twenty three is, according to the heathen, the tenth month of the year 4923 of the last age, or the age of misery. They reckon four ages, which they call by four different names. The first consisted of 1,728,000 years. The second consisted of three quarters of the first age, that is, 1,296,000 years. The third had two thirds of the second age, namely 864,000 years. The present or the fourth age, they trust, will last only 432,000 years, including that part of it which is already elapsed. Consequently the whole of this fourth or last age, is equal to one fourth of the first age. To speak more clearly about the proportion of each age, the second was equal to three quarters, the third to half, and the fourth to one quarter, of the first age. When the last age ends, the first one will commence again, and then the second, and so on in regular succession. They believe that these ages have already succeeded many times, how many they do not know. [See Walther's *Doctrina Temporum*, page 182.] At the end of every fourth or last age, or the age of misery, there is a deluge, which is succeeded by an universal conflagration. This conflagration is the same with the liquid fire abovementioned. Then Brahma creates a universe again, though he himself is not the eternal God. For at the end of a certain number of these quadruple ages, the existing Brahma dies and another Brahma is created by Siven. Now, to continue the brahmin's discourse, he said "When the first age commences again, the true religion of Siven will flourish, and the gods will come down to earth as they once did; for that is the age of perfect happiness. The second age is inferior to the first in felicity, the third inferior to the second, and so on." The different names of the four ages, I presume, import their different natures; the first one means the age of innocence, and the last, the age of wickedness,

which is the same as the age of misery abovementioned. The brahmin said that mankind were very tall and lived to a great age, even hundreds and thousands of years, in the first age; and then their size as well as age became shorter with the return of each age, till men arrived at their present state. So that the good state of the world has been in the decline from the first age, and will be so to the end of the last, when it terminates in a universal destruction. Then a new creation takes place and the ages come in rotation as before. Perhaps this is the corrupted tradition of some particulars mentioned in the word of God. For several parts of the above account seem to agree, in some respects, with such Scriptural facts and doctrines as these, to wit, the holy and happy state in which Adam was before his fall, the longevity of the antediluvians, the sinfulness of man since the fall, the end of the world, when "the earth, also, and the works that are therein, shall be burned up," and the new creation, or the "new heavens and a new earth wherein dwelleth righteousness." The above statement is found in their books, and is implicitly believed by the heathen. Depending upon this plausible tale, they think that their religion has been in the world as many millions of years as make up the above succession of ages. Proud of the supposed antiquity of their religion, they deride the Christians, asking them by way of scorn, "When did the Christian religion rise? Was it not 1823 years ago? But if you say, that Christ is the Lamb slain *from the foundation of the world*, we ask how long is it, according to your account, since the world was created? It is nearly six-thousand years. Is it not? Now what proportion does this bear to one of our ages?" They speak of the Christian religion as a thing but of yesterday, of a late date, and a recent growth.

How the Troubles of Life are regarded by the Heathen.

Sabbath, Nov. 24. The weather was cloudy and rainy. But not considering it a sufficient excuse for omitting my labor among the people, I went to South Arally. The people are generally busy in plucking off the tares in their fields. They are at work even in the rain. The country is generally overflowed with water, except the houses. Rice is a little more than a cubit high. Abundance of rain has fallen for several days. The rainy season began more than a month ago. I walked in some places through water over my knees; and there were marshes and mud all my way. I spoke to several families and felt well paid for my trouble, for I enjoyed myself in speaking to souls. While I was coming home from the village, one man said, "It is because you committed sin in the former state, that you have thus to wade through water and mud." For they think a man is happy when he has not to labor, and go in the sun, or in the rain. And they ascribe this happiness to good works done in a former state of existence. They often say to me, "You must undoubtedly be a very great sinner; for if you are not, what makes you frequently go in a hot sun? It is, no doubt, your sin that does it, for you are thus punished for your sins in the former state. Whereas if you are one that loves God, he will bless you so as to be in the *shade* instead of going in the *sun*, and to *ride* instead of walking." This is a genuine heathen thought. *They* also have to walk in the sun, but they accordingly consider it as a punishment for their sin. I was entirely wet by the heavy rain which fell while I was in the way. A man saw it and said, "It is your fate or destiny that

you should thus be wet in the rain." In my visits among the people, they generally heard me with interest and pleasure.

Sabbath, Dec. 29. Preached in the church about the approaching new year. Felt an uncommon degree of warmth in the exercise. I hope that some in the audience were seriously impressed.

Duties and Emoluments of the Head Brahmin.

January 3, 1823. The head-brahmin (mentioned under January 23, 1822,) called at my house. Most of the people in this parish and in several other parishes are (as the heathens use the term,) his disciples. For the common brahmins only perform the services of the temples, whereas this man teaches the people how to conduct their daily and private worship, receives them into the different degrees of religious standing, (if the phrase may be allowed,) makes atonement for departed souls, and, in short, acts in those things, which are supposed to be more immediately connected with the salvation of the soul. He also censures and punishes the people if they act against their religion, and sometimes if they come to hear the Gospel. He has lately made a visit to this parish chiefly to collect a quantity of palmyra timber, and accordingly in a few weeks he has got a very large quantity worth about five hundred rix dollars. He intends to get as much from each of the parishes under his care. He gets all this as a present from the people. He is a man of superior looks, about 27 years old, very handsome, of a light complexion, genteelly drest, and sometimes wearing a pair of gold bracelets around his wrists. The people generally fall down at this man's feet and kiss the ground. They lay themselves flat with the ground with their faces downward. I talked to him on the plan of salvation. He said I was right, but he did not manifest any willingness to embrace the truth. He spent some time with me and then went away.

Credulity of the Heathen.

12. In my visits this day, I noticed, as before, that the heathen believe the false stories about their gods as surely as the most certain and well known facts in the world. It is perhaps impossible for those in Europe or America fully to comprehend to what delusions the heathen are given. They place the most implicit confidence on what is taught them in their books, however absurd it may be, yea, however repugnant to common sense. It is also obvious that the difficulties which we have to encounter, in a country where a system of false religion has been established, are very great.

Those who have read the preceding journal, will naturally desire to know more of the young author of it, than can be learned from the journal itself. We shall, therefore, extract from the *Missionary Herald* for June 1820, pp. 282—286, considerable portions of two letters to Dr. Worcester,—one from the Rev. Mr. Meigs, and the other from Gabriel. The account, which Gabriel gives, in this letter, of his early history, of the state of his mind before and after conversion, and of the surrounding heathen, will be perused with great interest.

LETTER FROM THE REV. MR. MEIGS.

Batticotta, Jaffna, Nov. 23, 1819.

REVEREND AND DEAR SIR,

Inclosed I send you a letter from Gabriel Tissera, of whose character and qualifications to assist in our mission you will by this time have considerable knowledge.

He is a young man of distinguished promise. Since he has become hopefully pious, we regard him with new and increased affection, and think his connexion with our mission of very great importance. He possesses talents of a superior order, and an ardent thirst for knowledge; and, so far as we can judge, possesses sincere piety. He is now well qualified to act as a catechist among the people; and at no very distant period he will probably be well qualified for ordination. He shows a strong desire to be permanently connected with our mission, and we are certainly no less desirous of such an event. He manifests a fervent love for the souls of this miserable people, and I have strong faith to believe, that he will be made, by the blessing of God, an instrument in the conversion of many souls. Indeed his labors have already been attended with the divine blessing. He expects, in the course of a few weeks, to visit Columbo, and intends if possible to bring his mother* and only brother to reside permanently in this place. We shall, in the first instance, be under the necessity of advancing some money to provide them a small house; but the object to be accomplished is very great, and will, we think, justify the expense.

On the 19th of October he came forward, and before many witnesses made a profession of his faith in Christ, and was admitted to our church. It was a day long to be remembered. He is the first native whom we have received to our communion. O may he be the first fruit of an abundant harvest.

You will be able to judge with tolerable accuracy the progress which Gabriel has made in the English language, after reading his letter. After he had written it once, I corrected some of the obvious mistakes, and suggested a few alterations and additions. With this exception you may be assured, that both the sentiments and phraseology are entirely his own. Indeed he understands the grammar of the English language very well, but lacks experience in composition. It is extremely difficult for a native of the East to acquire a correct English idiom. He, however, has made very considerable advances towards the attainment of it.

Believe me, Dear Sir, yours very affectionately in the bonds of Christian love and respect,

BENJAMIN C. MEIGS.

LETTER FROM GABRIEL TISSERA.

Batticotta, Jaffna, Nov. 16, 1819.

REVEREND AND DEAR SIR,

Though nearly unknown to you except by name, yet having some knowledge of your character, and knowing the connexion that subsists between you and the American missionaries in Jaffna, I take the liberty to write to

* His father died about six months ago.

you. I know that you are a friend to all who love the Lord Jesus Christ. When I consider that I am writing to a friend whose face I never saw in the flesh, but whom I hope to meet in the kingdom of heaven, where we shall unite in the pleasant employment of loving and praising our Redeemer,—my heart glows with warm affection towards you, and towards God my Savior, who hath inspired such a hope in my breast.

The idea, that the children of God in America, and converts to Christianity in this heathen land, though separated by distance of place, are yet praying to the same God, loving the same Savior, and communing together through the same Spirit, has been a great comfort to my soul. When I read of revivals in that land, and of what Christians are there doing for the spread of the Gospel, I feel a peculiar affection for them. When I see the heathen around me worshipping idols, sacrificing to devils whom they call gods, given to all kinds of vice, wholly ignorant of God who made them, and of the Savior who redeemed them, and void of all just ideas of future retribution,—my heart is moved with compassion towards them: I am anxious to do much for their salvation, and it is my wish to spend my life in the service of Christ among the heathen. I should be greatly discouraged did I not know, that Christ has promised always to be with his faithful servants. But when I consider the promises of God in his word, and that we in this heathen land are not alone, but that all the Christian world are praying for us, I am encouraged to go forward in the strength of the Lord, and to do what I can in this glorious work.

I will now attempt to state to you some of my feelings before, as I hope, God had mercy on me. I was born and educated a Roman Catholic. I was in some degree zealous and strict in my profession, till, as near as I can remember, my thirteenth year, when, getting into the company of some bad young men, my mind was corrupted. By the influence of these young men, and the bad books they gave me to read, I left off attending church and was almost ready to laugh at religion. I did not believe that the Word of God was true, nor did I care for the things contained in it. In short, I had no relish for any thing serious; but, on the contrary, I recollect very well that I had the most bitter hatred to every thing which had even the appearance of religion. In this dangerous condition, dear Sir, with a heart full of pride on account of my supposed attainments, I went to your missionaries, who had a few weeks before arrived at Columbo, and they were kindly pleased to instruct me.

I remember one remarkable instance of my unbelief and hatred to serious things. The Rev. Mr. Meigs attempted to speak to me on the importance of having a new heart, &c. Having a hatred to such talking, I first tried to wave the subject, by calling his attention to various objects that were in the room. But seeing that he was determined to pursue his topic, I became so impatient, that I exclaimed, "I beg, I beseech you, Sir, to say no more to me on this subject." Such were my feelings that he could by no means persuade me to hear him. I manifested so much impatience, that he was, no doubt with grief, obliged to leave off for the time.

I remember some other circumstances like the following: viz. that instead of saying, God has granted me these mercies, I was used to say, 'Nature

has granted them.' Instead of saying, that God in his providence has done so, I was used to say, "Chance has done it." I thought, and many times said, the universe has existed from eternity. It never was created, and it never will end. I denied the resurrection of the dead. I thought that there would be no such thing as a final judgment,—that the earth would not undergo those changes which the Holy Scriptures foretel,—that the miracles recorded in Scripture were all fabulous,—that the Bible is but a device for deceiving men, and that, since there is no such thing as revelation, one religion is as good as another. I was used to say, that I would welcome death, because it will be an eternal sleep: meaning that my soul will be annihilated. The causes of disease and death, I argued, are no more than the necessary operations of nature, and that the soul is created and destroyed by chance. I had not the least fear of God before my eyes. I was literally living "without hope and without God in the world." I neither prayed to God as Protestants do, nor invoked the saints as Roman Catholics do. I sometimes went to a Protestant meeting, sometimes to a heathen temple, and sometimes to a Roman Catholic church. I cared little about any of them; only when in the last mentioned, I did some ceremonies to please my friends. This was about my sixteenth year.

About this time I engaged to serve your missionaries as an interpreter, and therefore accompanied them from Columbo, (my native town,) to Jaffna, where I have ever since served them in that capacity. Since I came to Jaffna, they occasionally talked with me about the state of my soul, but apparently in vain. They put religious books into my hands, and recommended them to my attentive perusal, but I could not be persuaded to read them. About this time, I found my mind gradually believing, or rather forced to believe, the sacred truths which I was the medium of communicating to others. At length my doubts were removed, and my mind was convinced that I was in the road to destruction. But I am surprised to think, that notwithstanding this rational conviction, I delayed repentance, and thought I could repent when I came to die, and that religion, if attended to in my youth, would destroy the hours of my pleasure. I never prayed. I took my meals, laid myself down to sleep, and rose in the morning, without ever thanking the Author of all my mercies. Sabbaths were sometimes spent in reading serious books, but they did not interest me, and I found no enjoyment in the Sabbath. I still showed a decided hatred to religion, and I add with grief, that I yet continued to undervalue the sacred Scriptures. I would read any book but the Bible; and would hear any thing but serious conversation.

Blessed be God, that he did not cut me off when I was walking on the brink of hell. About last December, I was alarmed about my condition, and took myself to prayer; made some resolutions, and compelled myself to keep the Sabbath, as I then thought, and to love the Christian ordinances, such as public and social worship, &c. I often made resolutions, and as often broke them, till at last, finding myself totally incapable of doing any thing to help myself, I saw my need of Christ, and of humbly taking my place at the foot of the cross. Such, dear Sir, had been my feelings, before, as I hope, I found mercy of the Lord.

I now proceed to tell you my present feelings. I sincerely tell you, that I find my heart to be full of evil; or, as the apostle says, "exceeding sinful." I cannot express the painful feelings which I sometimes experience on account of sin. About the latter part of March last, I had a hope that God had mercy on me. I still hope with trembling, that I have passed from death unto life. Sometimes I have peace of mind. I am taken with things above: I mean, that my mind is occupied with things which belong to the kingdom of heaven. On some occasions, especially when I draw near to God in prayer, I realize death and the resurrection, and contemplate the glory of God, the love of the Savior, and the happiness of heaven, with great delight. I want to be free from sin. I should feel it my great delight to spend and be spent for God. I often think of the day of judgment. Time is short; eternity is near. The world is no more charming as it once appeared to be. It is full of sin and misery. I pray for and expect the time when the earth shall be filled with the knowledge and glory of God. Jesus is the lovely theme upon which my heart delights to dwell. Into his hand I commit my soul. He is the Rock of my defence. He is my hope, my life, and my all. Him I should praise before the heathen. O for a heart of gratitude.

I am sincerely sorry that I do not love my dear Redeemer as I ought. But alas! dear Sir, facts compel me to say, that there are seasons when my affections wander from God. Then I see that my heart is not wholly sanctified. I think also, that I feel in my heart something of the warfare which the apostle describes in the 7th of Romans. *"For what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law, that it is good. For the good that I would I do not; but the evil which I would not, that I do."*

I earnestly beseech you to pray for me. Please to pray the Lord, that if he has begun a good work in my heart, he may carry it on to perfection. Pray that I may enjoy more of God, and that I may love my Redeemer better than my soul. Thus far, my dear Sir, I have dwelt on the state of my mind. You will please to excuse me.

We are placed among a race of benighted heathens, whose gods are the work of men's hands;—who profess to worship devils;—who think that their souls are not superior to the lives of animals;—who do not care for the salvation of their souls;—in short, who know little of God or of a future world. Their standard of morals is very low. They have very inadequate ideas of the great evil of sin. Their temples generally abound with indecent pictures. What they call "sacred books," are full of all manner of vice. Their own vicious lives can be surpassed in wickedness only by their fabulous gods and goddesses. They fear death as a temporal evil. They have strong prejudices against the Christian religion.—These miserable heathens, Dear Sir, are dropping into eternity almost every day. Their miseries call aloud for help. I earnestly beseech you, and all those in that blessed country, America, who love the Lord Jesus in sincerity, to do your utmost in order to send us faithful laborers to labor among the heathen, and to win souls to Christ.

I request an interest in your prayers. I send much love to you, and to the Church of Christ of which you are the pastor. I should be happy to hear from you, if amidst all your important duties you can find time to write me

a short letter for my consolation and encouragement. With Christian affection, I am, Rev. and Dear Sir, Yours,

GABRIEL TISSERA.

APPENDIX II.

(See p. 85.)

An account of some individuals, who have joined the church at Bethel.

MR. ——— is a white man, a native of Pennsylvania, and has been in this country nearly twenty years.

He is about 40 years of age, and has been married 16 or 17 years. He has been considered uniformly upright in all his dealings, and free from those grosser vices and incivilities, too common among the white men of this country. He had, some years since, become somewhat intemperate; but was at a certain time, so confounded, and ashamed of particular traits of folly committed in a fit of intoxication, that he solemnly resolved never to taste a drop of spirits afterwards. This resolution he has faithfully kept.

Since he left the circle of his friends in Pennsylvania, the pious instructions of his widowed mother often affected his mind, and constrained him to pray, but the influence of evil examples has lulled him into security. He hailed with joy the coming of missionaries into the country, and has ever acted a most *decidedly friendly* part. The operations of grace on his mind have been gradual and thorough, since the Gospel was first introduced: but more especially since the conversion and decease of his son at Elliot. He considers that event, with the solemn admonitions of his son; in letters written just before his death, as the sanctified means of bringing his wandering soul home to God. He did not openly espouse the cause of Christ until the day when we first witnessed the special agency of the Holy Spirit here. That was a feast to his soul, and he commenced family prayers the same evening. Since then he has let his light shine, and is certainly not ordinary in religious attainments. It is not common to find in a new believer so much consistent zeal and meekness of temper, amidst so much persecution as he has experienced from his family.

Rosa, a black woman about 30 years of age was originally from Georgia; where she professed religion in the Baptist connexion. She was sold from place to place till she came to the Indian country. She enjoyed religious communion with a Baptist church in Tennessee, for sometime immediately preceding her being sold into the nation. When she came away, she came so hastily, that she could not obtain an official letter of recommendation, but received a certificate of a sister in the church, with whom she staid one night on her way.

This, though not sufficient, would have some weight on determining her former character and standing. Since she came into this country she has had every thing to discourage her, and none to stand up for her against the

workers of iniquity. How far she conformed to the world I know not. She embraced the first opportunity of hearing instruction with joy, and unbosomed her sorrows to Mrs. Williams with much apparent feeling and penitence.

You will recollect the remarks respecting her, in a former communication. She prayed for teachers 4 or 5 years before they come.

Prince is probably more than 40 years old, and was born in the Chickasaw nation. He was a noted ringleader in wickedness of almost every species. He took advantage from his station, (that of a negro driver, or kind of overseer,) for the commission of atrocious crimes. He at first opposed the revival, and abused those who were serious; and it was not till after the occurrence of that remarkable instance in the case of a black woman, which has been published,* that he seemed to have any feeling. Her exhortations, and other circumstances, were the means of awakening him: and he has, for the most part, been as active for the cause of Christ since he obtained a hope, as formerly in every evil work. The most unhappy contentions had existed in his family, so that he had left them. This is in a great measure done away, and they live together in peace.

Catrene is at least, I should say, 45 or 50, was born in the West Indies, has lived in New Orleans and Mobile, and during many years past, in the Choctaw nation. She used to speak the French language altogether, till she came among the Indians. Here she learnt to speak their tongue and lived and raised her children like the Indians, till within a few years past. She has now learned to speak English and takes more pains with her children. She has known no other sect of Christians than Roman Catholics, whom she could not understand; consequently was almost as ignorant of God, and of futurity, as a heathen. She was for some months subsequent to my coming here apparently as thoughtless and unpromising, as could be conceived.

But while the mysteries of God "were hid from the wise and prudent they were revealed unto this *babe*," as she was in knowledge. And it was most delightful to trace the operations of the Holy Spirit upon her mind. Indeed, I have been instructed often while conversing with her, hearing the simple artless relation of the Lord's dealings with her soul. I have visited her humble cottage, when she has been confined by sickness, and never failed of receiving good by her edifying and heavenly conversation, though it was in broken language. Oh! how have I wished that objectors to missions and infidels might witness and hear what I have among these poor blacks. It is true, there are objectors and infidels here; but they shut their eyes lest they should see, and be converted. They content themselves with only a superficial view of the subject; and then pronounce it all hypocrisy and deceit.

Kate, the daughter of the preceding, say 25 years of age, is the woman whose case has excited so much interest. Nothing has appeared inconsistent with her profession, or the statements already made respecting her. These need not be repeated. I would only add, she does appear like one born again. She grows in grace, and in the knowledge of her Lord, daily.

* See the Missionary Herald for April, p. 116. The name of this woman is Kate, afterwards mentioned.

Solomon (deceased last December,) was between 40 and 50 when he died. He had learned to read some before I knew him, and being blessed with a good memory, his mind was more enlightened than the rest. This was a snare to him, for some months after he became partially awakened. Though he had been exceedingly hardened, he was sometimes seen weeping bitterly during divine service. He was very punctual in attending meeting from the first opportunity, but there was not that self-abasement and lowliness of mind which we wished to see. He seemed to think that his fellow-servants should listen to him, as he could read and give out a hymn. But his conduct was so disgusting, on the whole, that his fellow-servants, and I must own that myself, had become quite prejudiced against him. It pleased the Lord to give him warning, which, I believe, he understood of his approaching dissolution. From this moment he appeared in earnest about his soul. His distress increased with his illness; and it appeared thorough. The first time I visited him after he was confined to his room, he looked up, at first wildly, then sprung up in bed, catching my hand, "Is this you, Mr. Williams? God bless you, O may the Lord bless you, and strengthen and help you through all the troubles of this world, and make you faithful in winning souls to the Savior: and may we meet around the throne above." A violent fit of coughing succeeded, which nearly exhausted him. At this interview, he gave me such an account of the exercises of his mind, and the change in his feelings, as satisfied me in the highest degree.

I had one or two more interviews with him which were very interesting. In short, all former prejudices were removed from our minds. He had a most triumphant departure.

APPENDIX III.

(See p. 91.)

Compact with the Choctaws.

The American Board of Commissioners for Foreign Missions by the Rev. Cyrus Kingsbury, Superintendent of the mission schools in the Choctaw nation, of the one part, and the Mingos, Mooshulatubbee and Pushamahatahaw, and the Captains and Warriors of their respective Districts in council assembled, of the other part, have entered into the following convention and agreement, viz.

Article 1. The above named Mingos, Captains, and Warriors grant to the American Board of Commissioners for Foreign Missions the privilege of establishing a school, or schools, in their respective Districts, at such place or places as shall be selected for the purpose. They also grant to the missionaries at these schools, the privilege of establishing mechanical shops, cultivating land, and keeping stock for the benefit of the schools.

Article 2. The schools being established solely for the benefit of the Choctaws, by the benevolence of the President and the good people of the United States, as well as by the appropriation of the Choctaws, it is per-

fectly understood, that whenever the schools shall, by mutual consent, be discontinued, the privileges granted in the first Article shall cease, and the *use*, as well as the right of soil shall revert to the nation.

Article 3. When a teacher is granted for the accommodation of particular families, or neighborhoods, it is understood, that he is to be boarded free of charge, and that parents are to board their own children, and to assist in furnishing a school house;—with the exception that the superintendent, of the first party above named, will for the present pay the board of two, three, or more poor scholars at each of the schools; the number, in all cases, to be settled by mutual agreement between the superintendent, and the persons by whom they are boarded.

In witness of the above we have hereunto set our hands, this 12th day of May 1823.

Done in the presence of
William Ward, Agent of U. S.
in the Choctaw nation,
John Pitchlynn, U. S. Interpreter,
John Hersey.

CYRUS KINGSBURY,
Gen. MINGO PUSHAMATAHAW, his $\times$ mark.
MOOSHULATUBBEE, his $\times$ mark.
LITTLE LEADER, his $\times$ mark.
Gen. HUMMING BIRD, his $\times$ mark.
Capt. DAVID FOLSOM.

APPENDIX IV.

(See p. 92.)

Extracts from the Mayhew Journal.

SEVERAL important laws have lately been made by the chiefs, and promptly executed by the regulating company.

Law for the Suppression of Intemperance.

The object of one of these laws is, to suppress intemperance. For a long time, the Choctaws have carried on a great trade in whiskey. Those who could raise money, or had cattle to dispose of, would purchase large quantities in the settlements, for the purpose of retailing it at a great advance upon the first cost. Four years ago, the price was one dollar for a bottle containing about half a pint. No sooner was it announced, that a cargo of whiskey had arrived, than all within hearing would assemble, and never quit the place till it was consumed. Those who had money would give it. When that was wanting, clothes, blankets, guns, and every species of property would be freely given in exchange for whiskey, with very little regard to the comparative value of the articles. It would be impossible to describe the evils, which resulted from the practice. Poverty, wretchedness, quarrelling, and murder, filled the country. This is now wholly stopped in this part of the nation. What could not be checked by the influence of the government, or the strong arm of civil power, is now completely put down by the Choctaws themselves.

Law respecting Infanticide.

Another important law is against infanticide. From time immemorial, the Choctaws have considered this no crime. Hundreds of helpless children have been inhumanly murdered by their parents. A young man takes a wife, and having no means of supporting a family, soon leaves her. The woman, seeing herself deserted, says her child has no father to provide it a blanket: it had better be dead than alive. Sometimes it is destroyed before birth. Sometimes the mother digs a grave, and buries it alive, soon after it is born. Sometimes she puts it to death by stamping on its breast, by strangling it, or by knocking it on the head. Yes! this horrid practice has prevailed for ages among the Choctaws! Thanks be to God, it is now likely to be effectually checked.

A woman was lately brought before a council of captains and warriors in the district, charged with having killed her infant child. On trial it appeared, that when the child was three days old, she killed it by knocking it on the head with a pine knot. She was tied to a tree, and whipped till she fainted. Her husband, who had instigated her to this deed, was punished in like manner. This was the first punishment inflicted, in this nation, for infanticide; and, it is believed, the practice will soon be abandoned, at least in this district.

APPENDIX V.

(See p. 92.)

Letter of Hoolatahoomah.

Sixtowns, Choctaw Nation, Oct. 18, 1822.

HOO-LA-TA-HOO-MAH, chief of the Sixtowns to the Society of good people, who send Missionaries to the Choctaws.

Brothers, The first law I have made is, that when my warriors go over the line among the white people, and buy whiskey, and bring it into the nation to buy up the blankets, and guns, and horses of the red people, and get them drunk; the whiskey is to be destroyed.

The whiskey drinking is wholly stopt among my warriors.

The Choctaw women have long been in the way of destroying their infants, when they did not like to provide for them. I have made a law to have them punished, that no more innocent children be destroyed.

The Choctaws formerly stole hogs, and cattle, and killed them. I have appointed a company of faithful warriors to take every man who steals, and tie him to a tree, and give him thirty-nine lashes.

It has been the custom with the Choctaws, when there are three or four sisters, and they marry, that they all live together in one house. I do not want it to be so any longer. I have told them to move away from each other, and settle by themselves, and work, and make fields, and raise provision.

The Choctaws have taken each other's wives, and run away with them. We have now made a law, that those who do so, shall be whipt, thirty-nine

lashes. And if a woman runs away from her husband, she is to be whipt in the same manner.

The Choctaws, some of them, go to Mobile and New Orleans. I have told my warriors to stay at home and work; and if they go, and do not get back in time to plant corn, their corn is to be burnt down.

The number of men, women, and children in the Six towns, is 2164.

I want the good people to send men and women to set up a school in my district. I want them to do it quick. I am growing old. I know not how long I shall live. I want to see the good work before I die. We have always been passed by, and have had no one to advise and assist us. Other parts of the nations have schools; we have none. We have made the above laws, because we wish to follow the ways of the white people. We hope they will assist us in getting our children educated.

This is the first time I write a letter. Last fall the first time we make laws. I say no more. I have told my wants. I hope you will not forget me.

HOOLATAHOOMAH.

APPENDIX VI.

(See p. 92.)

Extracts from the Elliot Journal.

May 25, 1823. Towards evening the father of one of our scholars came after his son. He is a very friendly man, about 60 years old, but ignorant and superstitious.

In conversation with one of the brethren, he inquired concerning a woman, a few miles distant from us, who is accused of being a witch. He said an old woman had died, in an Indian village, near his residence, and there were six men there who thought the suspected woman killed her; and if they could find her, they would chop her. We doubted not the truth of this assertion respecting the men, for we had previously been informed, that they were hunting the poor woman with a determination to kill her. For several days and nights she was concealed in the woods.

One day they found her, as they supposed, and one of them raised a club over her head; but, as he was bringing it down, her brother called to them and said, "*that is not the woman.*" They then told him, if he did not tell them where she was, they would burn his house. He said if they did, he would fight. They hunted a while longer but in vain. She was concealed, till her husband got a canoe and embarked with her for some unknown refuge beyond the Mississippi.

The opportunity was seized of stating to the old man our opinion respecting witches. But it was like pouring water on a rock. When one of us remarked to him, that there are no witches, he replied with earnestness, "*Ehik-ik-hah-no.* You do not know." He was then asked, where are the witches. He replied, "*ok-ik-hah-no.* I do not know." The conversation proceeded thus.

Missionary. How many witches do you think there are?

Choctaw. *Lon i fay nah;* a great many.

Miss. Who has seen them?

Choctaw. *Ok ik hah no;* I do not know.

Miss. Where are they?

Choctaw. (*Waving his hand.*) All about here.

Miss. I am not afraid of the witches.

Choctaw. *Sun nook sho pah fay nah.* I am very much afraid of them.

Miss. Did you ever see one?

Choctaw. No.

Such is the superstition of many, but not all, of the poor Choctaws about witches. There is a Choctaw between us and the Walnut Hills, who is called the Conjuror. He, for a little reward, often points out some poor friendless man or woman; more frequently the latter; whom he calls a witch. The people believe him, and kill the innocent victim. The old man was persuaded to leave his son, whose name is SAMUEL SPRING. He wished him to go home, because his brother was sick. Samuel is a promising boy.

Three of our scholars followed their step father away designing to go home; but they were soon sent back by one of our neighbors.

In a previous part of the journal, the following recital is given of two murders committed upon persons supposed to be witches.

Dec. 6, 1822. We visited a family, in which a woman died yesterday. The husband appeared to be much distressed, although a hard-hearted man. Not long since he killed an Indian, who lay under the imputation of witchcraft. A few years before he had also killed a man for the same reason. Still the customs and ignorance of the people are such, that no notice is taken of these repeated murders. The land mourns because of the cruelty of her sons. Towards night the woman was buried in a decent manner; an address was delivered at the grave, and a prayer offered. Several neighbors attended.

APPENDIX VII.

(See p. 97.)

Missionary Meeting at Union.

AT a meeting of brethren from Dwight, Harmony, and Union, at Union, Osage nation, on the 2d of November, 1822, to attend to missionary business, present from Dwight, brethren Washburn and Orr, from Harmony, brother Pixley, and from Union, brethren Vaill and Chapman. Brother Pixley was chosen Moderator; brother Chapman, Scribe. The meeting was opened with prayer by the Moderator. Brethren Vaill and Washburn appointed to draft regulations for the present meeting, which were accepted. The following resolutions were discussed and adopted; viz.

1. *Resolved*, That those brethren at the missionary stations where the meetings shall be holden, who are not designated to act officially, be admitted to all the privileges of honorary members.

2. *Resolved*, That missionaries may traffic in articles of merchandise, so far as to exchange them with the Indians for articles of produce for their own consumption, to furnish laborers with clothing, and to furnish others with such necessary articles as cannot be obtained elsewhere.

3. *Resolved*, That in mission families the *music* to be used be of the most simple kind, and practised in but one or two parts, the better to lead our Indian youth to learn and join with us.

4. *Resolved*, That whenever a member of a mission family receives donations from friends, the value of the same ought to be reported as personal expenses, so far as they are appropriated to their own use.

5. *Resolved*, That it be the sense of this meeting, that it is wrong for missionaries to hire slaves, except in cases of great necessity.

6. *Resolved*, That we will not hire laborers, that have been employed at other missionary stations in this country, without a written recommendation from the station where they last resided.

7. *Resolved*, That missionaries ought to feel themselves under obligation to labor as constantly, as hired men.

8. *Resolved*, That the season of secret devotion in the morning, commence, at our several missionary stations, at five o'clock, from September 1st till March 1st; and at four o'clock from March 1st till September 1st.

9. *Question*. What can the benevolent public do towards civilizing and christianizing the Pawnese, Tatans, Arapahoos, Crows, and other wandering tribes in the west?

Answer. The first step to be taken by the benevolent community for the civilization and salvation of these wandering tribes, should be to send two or three male missionaries into each tribe,—men trained for the purpose,—able to live on Indian fare,—prepared to endure hardship, privations, and perils,—good soldiers of Jesus Christ;—who shall follow the Indians through all their wanderings,—learn their languages,—preach the Gospel to them, and influence them by every means in their power, both to settle down in fixed habitations, and to seek the blessings of civilization. When this is done, the way will be prepared for permanent establishments, and the universal diffusion of truth among them.

10. *Resolved*, That missionaries ought never to think of departing from their field of labor, without a special call from the Board.

11. *Resolved*, That missionaries ought not to return home on account of sickness, without leave from the Board, except in extreme cases.

12. *Resolved*, That we consider ourselves as given up to Christ, with entire devotement; under Him, with equal devotement, to the respective Boards; under them with the same devotement to the respective families;—consequently we are sacredly bound, in *every case*, not involving moral guilt, to submit ourselves to the decision of the family.

13. *Resolved*, That two brethren be appointed at each station, to act as delegates, at our next missionary meeting, one of whom may be a layman.

14. *Resolved*, That our next meeting be at Dwight on the Friday before the first Sabbath in November 1823.

15. That brother Vaill be appointed to preach a missionary sermon at the next meeting, and in case of his failure, that brother Pixley be his substitute.

16. *Resolved*, That previously to our next meeting at Dwight, we request our respective Boards to give their opinion on the propriety of such a meeting, and, also, of extending our union to embrace the stations east of the Mississippi; and that brethren Vaill and Washburn be appointed to carry this resolution into effect. After prayer, meeting adjourned, *sine die*.

Many other subjects, interesting and profitable to ourselves, though not necessary to be communicated, were discussed. The meeting occupied very closely, four and a half days, from quarter past five A. M. till nine P. M.—The seventh resolution would better express the sense of the meeting if it stood as follows: *Resolved*, “That missionaries, and assistant missionaries, ought to feel under obligations to labor in their appropriate departments, and assignments, with as much constancy and energy, as if they received an adequate compensation for all their labor.”

CEPHAS WASHBURN.

APPENDIX VIII.

(See p. 105.)

Letter of Messrs. Tyerman and Bennet.

Woahoo one of the Sandwich Islands, Aug. 9, 1822.

Beloved Brethren in Christ:—

You have, we presume, been informed, that the London Missionary Society have deputed two of their number to inquire into the state of their mission in the islands of the South Seas. We, whose names are subscribed to this letter, have the honor to form that deputation.

When we sailed from England in May 1821, we had just received information, that the Sandwich Islands had engaged your benevolent regards, and that you had sent missionaries to propagate the Gospel in that interesting portion of the heathen world. While this important information filled our hearts with joy, and excited in our minds the most fervent prayers that success might attend your labors of love, we were encouraged to indulge the most extensive hopes, by hearing that idolatry had already fallen in those islands, and that the Great Head of the Church had thus singularly prepared the way for his servants.

Unexpected Visit to the Sandwich Islands.

But though we felt the most lively interest in the success of your enterprise, we then entertained no hopes, not even the most remote, of visiting the Sandwich Islands; as such a visit made no part of the duties connected with our deputation. A mysterious and unerring Providence has, however, conferred on us a pleasure as great as it was unexpected, and placed us in

circumstances that render it our duty to make you a communication;—which we are happy to do from the house of your missionaries, in the island of *Woahoo*.

When we landed here, in the middle of April, we did not expect to remain more than three weeks; but the same Providence, which so unexpectedly brought us here, has, as unexpectedly, detained us till now. The designs of Providence in bringing us here, are, however, sufficiently unfolded to convince us of their wisdom and beneficence; while we have every reason to hope that our detention is for the glory of God.

Tribute of Respect and Affection.

Before we proceed to the immediate objects of this letter, allow us, dear brethren, to congratulate you, on your having been directed, by the great Head of the Church, to so valuable and pious a body of missionaries, as those are, whom you have sent to these islands. Their piety, their talents, their prudence, justify the confidence, which you repose in them, and should cherish in your hearts the hope, that their holy lives will put to silence the ignorance of foolish men, and tend powerfully to induce those, who take knowledge of them, to embrace that Gospel, which they are anxious to make known:—while their affectionate hospitality, and their kind and persevering endeavors to promote our comfort, confer upon us a debt of gratitude, which we can never repay. They are indeed burning and shining lights in the midst of this crooked and perverse nation; and we are confident, that the time is not remote, when many shall rejoice in their light.

We have had the pleasure of seeing all the brethren, and all the sisters excepting Mrs. Ruggles; and feel truly thankful to God, that he has permitted us to form a friendship with his servants, in whom there is so much to admire, to esteem, and to love.

Occasion of this Visit.

After spending some months in the South Sea islands, and being, at the time, at *Huahine*, one of the Society Islands, a vessel, whose captain had in charge a schooner, which was a present from the king of England to the king of the Sandwich Islands, came unexpectedly into the harbor for refreshments. We had long been anxious to introduce the Gospel into the Marquesian Islands, first by means of some pious natives from Tahiti, as introductory to the sending of some missionaries. The captain informed us, that after delivering up his charge at the Sandwich Islands, it was his intention to return by way of the Marquesas, and should feel much pleasure in giving us, and any persons whom we chose to take with us, a free passage. To reach the Marquesas by way of the Sandwich Islands, was, indeed, by a circuitous rout; but the desire which we had to visit your mission there, and the hope that the testimony which the Tahitians, who might accompany us, would bear to the beneficial influence of missionary exertions in the South Sea islands, might be of essential service to the Sandwich Islands, and having no expectation of being able to reach the Marquesas by any way more favorable,—we were induced to believe, that a wise Providence had furnished the means of accomplishing our wishes, and that it was our duty to

embrace the opportunity. Mr. Ellis, one of our valuable missionaries stationed at Huahine, agreed to accompany us; while the church proceeded to select and set apart two of its most suitable members, with their wives, to the work of the Gospel in the Marquesian Islands. Mr. Ellis accompanied us to afford us his assistance in this important undertaking, and had no other view but to return again, in three or four months, to his field of labor in Huahine. On reaching *Woahoo*, your missionaries affectionately invited us, with Mr. Ellis, to take up our abode at their house, while the two chiefs with their wives, were invited to reside, during their continuance, at the house of the king of *Atooi*, who was here at the time.—This was in consequence of the brother-in-law of one of our chiefs being in the service of the king of *Atooi*.

Obvious Benefits of the Visit.

Our arrival appeared to be most opportune. Many false and injurious reports had been propagated here by some foreigners, respecting the state of religion in the Society Islands, in order to prejudice the minds of the king, and chiefs, and people of these islands against the Gospel and the missionaries. Your missionaries had projected, a short time previous to our arrival, a voyage to the South Sea Islands, accompanied by some of the chiefs, to ascertain the real state of things there; but the foreigners, by their influence, had prevented the vessel from sailing. At the time of our arrival, the people were laboring under the influence of the prejudices, which the foreigners had produced among them. But our testimony to the wonderful work of God in the South Sea Islands, together with that of the people who accompanied us, appears to have confounded the opposers, and confirmed the king and chiefs and people in the confidence, that the prejudices, which had been excited, were false and unfounded. We had no idea that this important object was to be answered by our voyage. Truly God is wonderful in counsel, and mighty in executing.

Invitation to the Tahitian Chief.

One only of the chiefs who accompanied us, with his wife, remained at the house of the king of *Atooi*. But the king, with *Kaahoomanoo* his wife, a woman of great influence in these islands, were so much pleased with the conduct of their visitors, that they gave them a strong invitation to continue with them, and not go to the Marquesas. Struck with this unexpected occurrence, and perceiving that great benefit might arise to the cause of religion in these islands, from the residence of persons so pious and excellent as these are, and knowing that we could obtain others for the Marquesas, at the Society Islands, we were induced to consent to their remaining.

Invitation to Mr. Ellis.

Soon after this, a meeting of several of the most important chiefs was convened by the king and queen of *Atooi*, to deliberate on the propriety of inviting Mr. Ellis, also, to join your missionaries, and take up his residence here, with his wife and family. An invitation to that effect was therefore given to him. This, also, was most unexpected. On further inquiry, we found that his remaining here met with the decided approbation of the king

Rihorihō also, and all the principal chiefs, and what was still more, in our estimation, that of your missionaries.

Designation of Mr. Ellis.

After taking the matter into serious consideration, and seeking direction from Him, who alone can guide in the way of truth, we were induced to give our consent to Mr. Ellis's joining your mission; but still to remain in connexion with the London Missionary Society, and to be supported by it.

The following considerations influenced our minds to come to this decision:—

Your missionaries were laboring under great difficulties in acquiring the language of this people:—difficulties, which, we perceived, would not be surmounted for a considerable period. Mr. Ellis being intimately acquainted with the Tahitian language, which is radically the same with this, we were convinced that he would render essential service to your missionaries in this particular; and thus accelerate the period, when they will be able to declare to these islanders, in their own tongue, the wonderful works of God;—which is essential to their extensive usefulness.—Our conjectures have been, in a measure realized already, with regard to your missionaries; while Mr. Ellis has so much overcome the points, in which these languages differ from each other, as to be able, in so short a time, to preach fluently and intelligibly in the Owhyhean tongue, which he has done for several weeks.

Another reason is,—the wide field of usefulness, which now presents itself in these islands, in connexion with the most pleasing aspect, which the state of the minds of the people affords. These islands are indeed apparently waiting for the Savior's law; these fields are white to the harvest: and the laborers are few. Justice and expediency seemed, therefore, to require, that we should consent to take a missionary from the South Sea Islands, which are so well supplied, and give him to these, where so many thousands are waiting to be taught, but, alas! are perishing for lack of knowledge.

Again; there appeared to us great suitableness in your missionaries being joined by one, who had resided almost six years in those islands, where so glorious a work has been accomplished within that period, and in which he had taken an important share. His experience; his acquaintance with the most useful plans of operations; his knowledge of the Tahitian character, to which that of the Sandwich Islanders bears a close analogy;—these considerations could not but have a great influence upon our decisions.

Some foreigners, anxious to seize upon any thing that might tend to prejudice the natives against your missionaries, did not fail to suggest to them, that should they listen to their instructions, they would incur the displeasure of the English. By uniting an English missionary with yours, this objection will be removed;—and, indeed, already has our visit produced the best effect in this particular.

With the same design, these foreigners have spared no pains to misrepresent the work of religion in the South Sea Islands, and have propagated the most infamous falsehoods;—but a missionary, who has been so long resident there, and who is well acquainted with all the circumstances of that great work, being upon the spot here, will prevent all future attempts of a similar kind.

But, however weighty these considerations, they would not have induced us to consent to Mr. Ellis's leaving the useful, important, and comfortable situation, which he occupies at Huahine, in union with Mr. Barff, and joining your missionaries here, had not the finger of God most clearly indicated to us the path of duty;—and this is made so remarkably plain, that not a shadow of a doubt can remain upon our minds, that it is the will of God.

Character of Mr. Ellis and his Wife.

We may also add for your satisfaction, that Mr. Ellis possesses excellent missionary talents, real piety, and much of the spirit of his office; an ardent zeal for the salvation of souls, an entire devotedness to his work, a good share of general knowledge, and a useful proficiency in an acquaintance with medicine; an ability to ingratiate himself with the natives, together with amiable and affectionate dispositions. His wife is like minded. She is, also, well acquainted with the Tahitian language, and has been very usefully employed in the situation which she fills. They are both most highly esteemed by their brethren and sisters in the Society Islands, with whom they are affectionately united. That which has rendered them so extensively useful, and which has procured them so large a share of esteem both among their brethren and the natives in the Society Islands, will, we doubt not, procure for them the same esteem and affection among our beloved friends, your worthy missionaries in the Sandwich Islands, and render them as useful there.

Mr. Ellis accompanies us back to Huahine, but will return again to the Sandwich Islands as soon as possible;—but at the expense of the London Missionary Society. And while we entertain the confident hope, that this will meet your approbation, we doubt not that you will join us in fervent prayer, that this important step may be the means of strengthening the hands of your mission here, and promoting the glory of God in the salvation of multitudes of immortal souls in these long neglected, but interesting islands.

Proposed return of Mr. Chamberlain.

Mr. Chamberlain and his esteemed brethren and sisters, have done us the honor to consult us on the subject of his situation, in connexion with this mission. Being upon the spot, and having an opportunity of forming an opinion on the subject from an actual knowledge of the state of these islands, and the circumstances of the mission, we have felt it to be our duty, in compliance with their united request, to give our views as to the path of duty. Mr. and Mrs. Chamberlain are truly estimable characters, and worthy of that good opinion, which you have formed of them, and of the highest esteem and love from the church and the world; and had their talents been required here, in the sphere in which you intended them to move, more suitable persons, we are persuaded, could not have been found. But here is no scope for agricultural talents beyond what the natives themselves possess. Of this we are fully convinced.—This being the fact, Mr. Chamberlain can render no essential service to the mission, in the way in which he was intended to promote its welfare. This being obvious to us, and taking into the account the importance of an immediate attention to the formation of the

character of his children, and their being brought up in an acquaintance with some business not to be learnt here, with a view to their future settlement in life;—considering, also, the precarious state of Mr. Chamberlain's health, and the affecting situation in which Mrs. C. would be placed, were she to be left a widow in these islands with such a family;—we gave it as our decided opinion that it was Mr. Chamberlain's duty to return back again to his native country, by the first suitable conveyance. In this opinion we feel assured you would most fully concur, were you in these islands to witness the habits and manners of the inhabitants, which cannot but have the most injurious effect upon the principles and conduct of those, whose characters are to be formed under the influence of such scenes, as daily present themselves in this heathen land.

Requisite Qualifications of a Missionary to Uncivilized Nations.

As the resources of our societies are limited, economy in the expenditure of our finances is of indispensable importance, and hence the question arises, How shall we most effectually, and the most extensively, promote the Redeemer's cause with the means which are put into our hands? Or in other words, What description of characters are likely to be the efficient instruments in promoting at once the interests of religion and civilization? Our opinion is made up. We think that they should be those only, who possess such talents as qualify them for instructing the heathen in the knowledge of the Gospel, and also for promoting among them an acquaintance with the arts of civilized society;—*and these talents should meet in the same person.*—While we think it highly desirable that some missionaries should be sent into such parts of the heathen world as these, who have received a liberal education, with a view to the translating of the Scriptures, we do not think that this is necessary for all who are intended to preach the Gospel among the heathen. A competent knowledge of their own language; some general acquaintance with the most popular sciences; an ability to work at some mechanical business, and to instruct others; with a talent to adapt his exertions to any and every necessity, which may present itself in the mechanical arts, which we call *handicraft*:—these qualifications, in connexion with genuine religion; a heart glowing with zeal for the salvation of souls; an aptness to teach; a readiness to acquire a foreign language; an intimate knowledge of human nature; and a prudent, patient, and persevering mind; will make a young man of twenty, or one or two and twenty years of age, a valuable missionary in such countries as these.

Comparative value of Moral and merely Secular Influence.

In some parts of the heathen world, mere Mechanics and Agriculturalists may be useful in promoting civilization; but so far as we have had an opportunity of making observations actually upon missionary ground, we are decidedly of opinion, that such persons, however pious they may be, will only incur great expense, without rendering very adequate services to the cause of religion.

Civilization is not to be effected to any great extent, we think, by any direct attempt at accomplishing it by mere seculars; but indirectly by the example and recommendation of the teachers of religion.

A missionary will do more towards promoting civilization, by a well cultivated garden; a neat house, with decent furniture; with suitable and becoming clothing; and with the ability to instruct those around him how to make any article of furniture, which may attract attention; than fifty artizans, who might be sent for the express purpose of teaching the heathen these arts. Nor let it be imagined, that it lessens a missionary in their eyes, to know that he is able to work at any of the mechanical arts. It has the opposite effect. They are not able to appreciate his knowledge of the classics, or what is called learning; but they can appreciate the talents of a man, who can build a house, or a Coat, better than they can. By such means, a missionary establishes in their views his superiority over them; this being done, they will listen to his religious instructions with deference, and feel confidence in him as a teacher.

Civilization has made, and is making, rapid progress in the Society islands; but it has been effected by the influence of the missionaries who possess themselves a knowledge of the useful arts, and have been able to teach them to others.

We strongly advise, that all missionaries should pay some attention to medicine and surgery, previously to their leaving their country; and this we think might be done while they are engaged in those preparatory studies which are deemed more essentially necessary. A little attention paid to these subjects, for a year or two, would be a sufficient introduction. A few books, and future experience, would mature their knowledge.

If medical men are sent out at the request of the natives, we think they should not be connected in any way with the mission, and should be wholly dependant upon the support which may arise from their professional labors. We would make the same observations with reference to mechanics and laymen of all descriptions. If requested by the natives, let them find their support; then they will set a much higher value upon their talents than if their instructions in their respective lines were rendered gratis. We question the propriety of even sending schoolmasters, as such, unless they possess talents for instructing their pupils in the things of religion. Schools must of course be formed and superintended; and when conducted on good principles, promise essential advantages to the cause of Christianity. But we feel persuaded that if they are not under the superintendence of missionaries, little good will be done. Native assistants should be employed so soon as they can be obtained, but should be kept under the immediate direction of the missionaries. We think it not advisable to take the native children into a school, and feed, clothe, and board them for the sake of giving them instruction, except at the commencement of a new mission; and then such only should be received as promise to be of assistance to the mission afterwards, by being monitors or instructors in other schools. To give instruction and support to a few youths of fourteen or fifteen years of age with this view, may be of service to the cause of religion; but to take young children indiscriminately is to incur vast expense without any adequate advantage to the mission. All the children, and even adults of the South Sea islands have the advantages of school instruction daily, yet there is not one who is a mere schoolmaster; no expense is incurred to the funds of our Missionary Society, excepting on account of paper for printing

school books:—and no where can education be more valued, or the means of imparting it, more efficient.

Present Religious State of the South Sea Islands.

HAVING spent some time in the South Sea Islands, (and we intend to pass another twelve months at least there,) it may not be unacceptable to you to receive our views of the state of religion in those highly favored regions. You have, no doubt, read the reports, which have been made respecting the state of that mission;—and be assured, that so far from those reports being exaggerated, much more might have been said. The work is indeed marvellous in our eyes, and excites in our hearts the most lively gratitude to that God, whose hand has been so signally displayed in it.—The inhabitants of those islands were sunk into the lowest possible state of moral degradation; but are now, we hesitate not to say, viewing them as a body, the most universally and consistently Christian, of any people upon the face of the earth.—The Sabbath is universally regarded. The individual is scarcely known, who does not attend public worship three times on the Lord's day, and several times in the week. The congregations are large, and as well behaved, as any congregations we ever saw in England. Numerous churches are formed of pious persons; while multitudes more are waiting for admission. Full three fourths of the people can read, and many write and cypher. Industry is every where apparent, and civilization has already made considerable progress. Towns are rising up, composed of houses built according to the European style. Our furniture is imitated; and the people aim at the same modes of living and clothing. Crimes are very few. Peace and happiness are every where apparent. The marriage vow is held sacred. Infanticide is wholly discontinued. Religion is the great business of life; while secular affairs, though not neglected, are held as only secondary. All the food wanted for the Sabbath, is dressed on the Saturday:—not a fire is lighted, not a canoe is seen moving on the water, nor are any visits paid, on the Lord's day. Never did the Gospel obtain a more complete and glorious triumph over ignorance, and sensuality, and superstition, since the world began. Let this change afford you, beloved brethren, encouragement in all your labors of love, and in all your exertions to evangelize the heathen world. Your prospects in these islands are indeed most encouraging; and that you may soon have to rejoice in their regeneration, and their conversion to Christ, is, dear friends and fellow-laborers, the fervent prayer of yours, for Jesus' sake,

DANIEL TYERMAN,
GEORGE BENNET.

APPENDIX IX.

(See p. 111.)

*Letter from William Beals to Mrs. Bingham.**Wymea, Sept. 10, 1822.*

My very dear Mrs. Bingham,

I LONG very much to see you. I am in hopes I shall see you, in the course of a couple of months. I hope that you are well, and Mr. B. and the little Sophia I long very much to see her. I think about her every day, how she used to play with me I wish kiss her for me. You might be pleased to hear I have a school twice in the day I have thirty-five scholars—boys and girls; and the remainder of the time I take to teach the king and queen.—So I have no time to write my journal. Once in a while when they are out in swimming, I have a little time to write it. I would thank you to send down some books, for there are some scholars who have none. You have mentioned in your letter about me to live with Mr. Ruggles, and to sleep there—but it is inconvenient for me to cross the river. But once in the day I can get cross, when I says my lesson regular before Mrs. R. I would thank you to let me know whether I sleep there or not. I am going to Oneehow in the Tartar, and my scholars are going with me—so I teach them there. Mr. Whitney is going with us to Oneehow. He say he will hear my lesson any time. I thank you to give my love to Mr. and Mrs. Chamberlain, and to all the family, and to all the family children. Tell them they must all be good children Give my love to John Honooree and James. King Tanloree give his love to Mr. B. and to you, and Kaahoomanoo mo—they say they like the *palapala*. Do not forget to pray for me.

I am your child,

WILLIAM BEALS.

APPENDIX X.

(See p. 111.)

*Letter from King Reho-reho to the American Board.**Woahoo, March 18, 1823.*

To the body of the American Board.—Great affection for you all, dwelling together in America.

This is my communication to you all.

We are now learning the *palapala*, (reading, writing, &c.) We have just seen, we have just now heard. the good word of Jehovah. We were much pleased with [or much do we desire or love] the good instruction of Jesus Christ. His alone is the good instruction for you and us, [that is, for all.]

This recently, is the first of our being enlightened. We have been compassionated by Jehovah. He has sent hither Mr. Bingham, and Mr. Thurston, and the whole company of teachers to reside here with us. Our islands are now becoming enlightened. Our hearts greatly rejoice in their good instructing of us. Greatly do our hearts rejoice in what Jehovah hath spoken to us. This part of my address is ended.

This is another communication to you. You have heard perhaps before; but I will make it more clearly known, for your information; our gods in former times were wooden gods, even in the time of my father before me; but lately, in my time, *I have cast away the wooden gods*. Good indeed was my casting them away, before the arriving here of Mr. Bingham, and Mr. Thurston, together with all the company of instructors.

Our common Father hath loved you all. Benevolent also was Jesus Christ, that in speaking unto you, he should say unto you, "*Go ye teach all nations, proclaim the good Word of Salvation.*" The ministers came hither, also, to do good to us, and we have been exceedingly glad. Moreover, at some future period perhaps, we may possibly become truly good. We are now observing the *Sacred Day* of the great God of heaven, the Author of our salvation.

Spontaneous was your love in your thinking of us, and in your sending hither, to this place. Had you not sent hither the teachers, extreme mental darkness would even now have pervaded all our islands. But no: you have kindly compassionated us;—and the people of our few islands are becoming enlightened.

Grateful affection to you all. May you and we be saved by Jehovah, and also by Jesus Christ our common Lord.

TAMEHAMEHA.

It will be observed that the king signs his name *Tamehameha*. The reason is, that, in public documents, he takes the name of his father.

APPENDIX XI.

(See p. 115.)

Concluding Exhortation of the Instructions to the Missionaries who embarked for the Sandwich Islands, Nov. 19, 1822.

To you, dear brethren, and to the beloved companions of your bosoms, the partners of your joys and sorrows, are these instructions given, with most affectionate desires for your welfare. They are addressed to you jointly, and severally, so far as they may be applicable to your respective circumstances and relations.

And now, in conclusion, we remind you of the high embassy, on which you are sent. Always remember the dignity of your calling. This will not foster

pride. It will rather be a perpetual prompter to humility. Let who will mistake the nature of the missionary office, be sure that you never forget it yourselves.

Indeed, my brethren, *you are made a spectacle to angels, and to men.* The missionary vows are upon you; and you cannot go back. But were it possible that you should hesitate on the subject, it were better, infinitely better, that you should abandon your long cherished design now, than at any time hereafter. You have voluntarily offered yourselves, after much self-examination and prayer, for the service of Christ among the heathen. He graciously accepts every cheerful sacrifice, made from a tender regard to the souls for whom he died; and in the great and solemn day, when your labors of charity and kindness to the people of Owwhyhee shall be acknowledged, he will say, *Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.*

Though your first responsibility be to Christ, as the Lord of Missions, there is also a responsibility of no light character to his church on earth. Yes, dear brethren, the friends of missions in our own land have a hold on you, which they will never consent to relinquish; and you are thus laid under obligations, from which you never can be absolved. Nor are you to look at this country alone, when you contemplate the effect of your labors, your reputation, your influence upon the great Christian public. Such is the facility with which missionary intelligence is communicated, and such the eagerness with which it is received, not only here, but in every part of Great Britain, in many parts of continental Europe, and at all the missionary stations in every region of the world, that your character is the common property of Christendom; and you act under the perpetual inspection of immense multitudes of the children of God, including in their number many of the wisest and best of mankind. Think not, that because you traverse eighteen thousand miles of ocean, you will therefore be unnoticed and alone.

In the present state of missionary exertions, every member of the mission family has it in his power to aid, or to injure, the cause, to an extent greater than words can describe. Should any of your number prove essentially defective in Christian and missionary character;—my heart recoils at the thought;—should your conduct bring reproach upon that holy enterprise, in which you are embarked;—you will not only clothe in sackcloth the friends of the Redeemer throughout our widely extended country; but, as the pages of the missionary magazine are turned over, by people in remote climes, and of different languages, you will fill with sorrow the heart of many a Scottish peasant, as he sits down to solace his evenings fireside, and falls unexpectedly upon your disastrous story: you will wring tears from many a pious widow in Switzerland,—I had almost said from the very rocks, which overshadow her humble habitation. The converted Tahitian will stand aghast and confounded, when he hears of your fall; and your brother missionaries, in so many distant regions, will hang their harps on the willows:—their hands will be paralyzed; their mouths will be silent, unless opened for the melancholy exclamation, *Tell it not in Gath.*

But of this sad picture there is a delightful reverse. If you adorn the doctrine of God your Savior in all things;—if you are found faithful, and laborious, and devoted servants of Christ;—if each revolving year bears cheering testi-

mony of your perseverance;— if your Christian virtues shine with greater and still greater brightness;— whatever your immediate success may be, every page of your history will be read with unspeakable interest by the thousands of our Israel. Your exemplary devotedness will kindle new zeal, when known at the monthly assemblies, at which prayer is offered for the conversion of the heathen. It will strengthen your fellow-laborers in India and Ceylon, in our western wilderness and in Palestine. The joyful tidings of your success will penetrate the desolate regions of Kamschatka, and meet the enterprising missionary, as he traverses Siberia, or fixes his dwelling place on the shores of the Caspian.

And when it shall be told, that your Divine Master has removed you from the field of your labors on earth, though the tear of friendship may dim the vision for a moment, a smile of heavenly origin shall fix upon the countenance of survivors, while they think of your triumph and your eternal reward.

APPENDIX XII.

(See p. 133.)

A Catalogue of the Foreign Mission School, Sept. 1, 1823.

Board of Agents.

HON. JOHN TREADWELL,* LL. D., REV. CALVIN CHAPIN, D. D., MR. PHILO SWIFT, REV. LYMAN BEECHER, D. D. REV. TIMOTHY STONE, REV. CHARLES PRENTICE, REV. JOSEPH HARVEY, HON. JOHN C. SMITH, HON. BENJAMIN TALMADGE, GEN. DANIEL B. BRINSMADE, REV. DAVID L. PERRY, and REV. CHARLES A. BOARDMAN.

REV. HERMAN DAGGETT, *Principal*,
MR. JOHN H. PRENICE, *Assistant*,
DEA. LORRAIN LOOMIS, *Steward and Accountant*,
REV. TIMOTHY STONE, *Superintendent of Donations*.

Members of the School.

<i>Names of Scholars.</i>	<i>Native Names.</i>	<i>Countries.</i>
George L. Weed,	- - - - -	Anglo-Amer. Catskill, N. Y.
Horatio N. Hubbell,	- - - - -	Do. Trumbull, Con.
Bennett Roberts,	- - - - -	Do. Tompkins, N. Y.
Joseph Potang Snow,	Sar-duk,	Malay.
John Newcom,	Wau-ne-nauk-theet,	} Stockbridge Indians.
John N. Chicks,	Pau-poon-haut	
Peter Augustine,	Ta-kon-o-tas,	Oneida.
Guy Chew,	- - - - -	Tuscarora.

* Deceased.

<i>Names of Scholars.</i>	<i>Native Names.</i>		<i>Countries.</i>
John C. Irepoah,	I-re-po-ah,	} Sandwich Islands.	Owhyhee.
Robert Whyhee,	Why-hee,		Mowhee.
John Elliot Phelps,	Kal-lah-ah-ou-lun-nah,		Owhyhee.
Charles M. Arohekaah,	A-ro-he-ka-ah,		Do.
Henry Taheete,	Taheete,		Do.
David Brainerd,	Mak-oo-wi-he-na,		Do.
Charles Backus,	Nah-muk-kah-ha-loo-A-ee,		Do.
Samuel J. Mills,	Pa-loo,		Woahoo,
George Tyler,	Ki-e-la-ah,		Owhyhee.
Thomas Zealand,	Kah-la-la,		New Zealand.
Jacob P. Tarbell,	Ta-u-hang-sa-ra,	}	Iroquois.
William L. Gray,	Ro-we-ta-he-wa-t'ha,		
David Gray,	Ga-yen-ta-roong-quh,		
Solomon Sabattis,	So-lo-lo,	}	Mohegan.
William Botelho,	Licaou A-see,		Chinese.
Henry Martyn Alan,	A-lan,		
William Alum,	A-lum,		
James Lewis,	- - - - -	}	Narraganset.
John Joseph Loy,	- - - - -		Portuguese.
Photius Kavasales,	- - - - -	}	Greeks.
Anastasius Karavelles,	- - - - -		
Jonas Isaac Abrahams,	- - - - -	}	Jew.
George Fox,	A-ta-kuh,		Seneca.
David C. Carter,	Ta-wih,	}	Cherokees.
John Sanders,	Tsa-nih,		
James Terrell,	- - - - -	}	Choctaws.
Miles Mackay,	- - - - -		
Isaac Fisk,	Pis-sah-chub-hee,		

Table of Contents.

	Page.
MEMBERS OF THE BOARD, <i>under the Act of Incorporation,</i>	3
<i>Corresponding Members,</i>	5
<i>Honorary Members,</i>	7
OFFICERS OF THE BOARD,	9
<i>Agents of the Board,</i>	10
FOURTEENTH ANNUAL MEETING,	11
Notice of the Treasurer's Report,	12
Thanks to Mr. Money and Mr. Wilberforce,	ib.
Election of Officers and new Members,	13
Concerns of the Missionary Herald,	ib.
Agents of the Foreign Mission School,	14
Support of the Corresponding Secretary, and profits of the Missionary Herald,	15
General resolutions,	16
REPORT OF THE PRUDENTIAL COMMITTEE,	17
Reliance on God alone for success,	ib.
Death of President MOORE,	18
Death of Governor THEADWELL,	ib.
Brief sketch of his character,	19
<i>Mission at Bombay,</i>	20
Case of Mr. Bardwell,	ib.
Sickness and voyage of Mrs. Graves,	21
Preaching the Gospel to the heathen,	22
Labors of Mr. Nichols at Tannah,	24
Faithful preaching not in vain,	25
Erection of a Mission Chapel,	26
Description and expense of the building,	27
Communications from <i>Kader Yar Khan,</i>	28
Translations and printing,	29
Education of Heathen Children,	30
Boarding schools of Mrs. Hall and Mrs. Nichols,	31
State of the Charity Schools,	32
Reinforcement of the mission,	33
Testimony of Mr. Money,	34
Proposed new laborers,	35
Want of missionaries.	36
<i>Mission in Ceylon,</i>	37
Death and character of Mr. Richards,	ib.
Station of Tillipally,	38
Conversion of Philip by the Bible alone,	38
Case of Daniel Smead,	39
Station of Batticotta,	40
Journal of Mr. Woodward,	42
Station of Oodooville,	43
— of Panditeripo,	44
Journal of Dr. Scudder,	45
Station of Manepy,	46
Journal of Mr. Spaulding,	47
Importance of boarding schools,	49
Proposed Mission College,	51
Necessity of exertion,	53
<i>Mission among the Cherokees,</i>	53
Station of Branerd,	54
Additions the church,	56
State of the school,	57
Station of Carmel,	58
Formation of a church,	59
Extraordinary transformation of character,	61
Letter from the Sanderses,	62

Influence of the change,	63
Station of Creekpath,	64
Death of Catharine Brown,	ib.
Station of Hightower,	65
Visit of Alexander Sanders,	66
Station of Willstown,	67
Station of Haweis,	68
General labors of the missionaries,	69
Journal of Mr. Butrick,	ib.
Exploring tour among the natives,	70
Visit to Mountain Town, Board Town, and Tagoi,	ib.
Visit to the Baptist mission,	71
Visit to Long Town and Otter Town,	72
Return to Long Town,	73
Places for additional schools,	74
Preaching of Mr. Chamberlain,	75
Agency of Mr. Bascom,	76
Return of Cherokees youths to their country,	77
Proposal for a national school,	78
<i>Mission among the Choctaws,</i>	ib.
Station of Elliot,	79
Difficulty with Cole,	80
Acquisition of the Choctaw language,	81
Station of Mayhew,	82
Death and character of Mrs. Kingsbury,	83
Schools at Mayhew,	84
Station of Bethel,	ib.
Formation of a church,	85
Station of Emmaus,	86
School at Mooshoolatubba's,	87
School at Mr. Juzon's,	ib.
Station of Yokena Ohu-ka-mah,	88
General concerns of the mission,	89
Speech of Captain Folsom,	ib.
Laws of Hoolatahoomah,	92
<i>Mission among the Cherokees on the Arkansaw,</i>	93
Emigration of the Cherokees to the banks of the Arkansaw,	94
School at Dwight,	95
Necessity of the Gospel to the adult Cherokees,	96
Murder for witchcraft,	97
Secular affairs of the establishment,	98
General topics relating to Indian missions,	99
Allowance from government,	ib.
Importance of the present experiment,	100
Contemplated visit,	102
<i>Mission at the Sandwich Islands,</i>	ib.
Visit of Messrs. Tyerman and Bennet,	103
Settlement of Mr. Ellis at the islands,	105
Mr. Chamberlain's return,	107
Preaching of the Gospel,	109
Progress of schools,	110
Commencement of epistolary correspondence,	111
Acknowledgment of the Sabbath,	ib.
Christian marriage and Christian burial,	112
Testimony of Captain De Koven,	113
Letter and present of Mr. Oliphant,	ib.
Reinforcement of the mission,	114
<i>Palestine Mission,</i>	117
Letter from Mr. Fisk,	ib.
Accession of Mr. King to the mission,	119
Operations in Egypt,	121
Reinforcement of the mission,	ib.
Employment of the Press at Malta,	123

Sabbath School at the same place,	- - - - -	124
Field for missionary enterprise,	- - - - -	125
Education of Greek youths,	- - - - -	127
<i>South America,</i>	- - - - -	129
Mission of Messrs. Brigham and Parvin to that country,	- - - - -	<i>ib.</i>
<i>Foreign Mission School,</i>	- - - - -	130
Account of those who have left the school,	- - - - -	131
Notice of William Kirkpatrick,	- - - - -	<i>ib.</i>
Number of pupils,	- - - - -	132
An examination of the school,	- - - - -	133
Difficulties attending its administration,	- - - - -	134
<i>New Missionaries,</i>	- - - - -	135
<i>Receipts and expenditures,</i>	- - - - -	137
<i>Conclusion,</i>	- - - - -	138
PECUNIARY ACCOUNTS,	- - - - -	140
Expenditures,	- - - - -	<i>ib.</i>
Receipts,	- - - - -	144
Excess of expenditures above receipts,	- - - - -	145
Fund for the Printing Press for Western Asia,	- - - - -	<i>ib.</i>
Permanent fund for the support of Corresponding Secretary,	- - - - -	<i>ib.</i>

Appendix.

I. <i>Journal of Gabriel Tissera, a native Preacher in Ceylon,</i>	- - - - -	147
Interview with an atrologer and others,	- - - - -	148
Superstitions in relation to the cholera,	- - - - -	149
Mythological history,	- - - - -	150
Pagan notions of God,	- - - - -	151
Idolatrous rites, and temples for low casts,	- - - - -	152
Various notices,	- - - - -	<i>ib.</i>
Scripture illustrations,	- - - - -	158
Description of the several casts,	- - - - -	160
Views of the Deity, and of holiness,	- - - - -	163
Custom of the higher ranks,	- - - - -	164
Extreme ignorance of the people,	- - - - -	165
Misapprehensions with respect to Jesus Christ,	- - - - -	167
Attention of the heathen to their sacred books,	- - - - -	168
A brahmin's opinion of the present state and prospects of the world,	- - - - -	170
Heathen Chronology with Remarks,	- - - - -	<i>ib.</i>
How the troubles of life are regarded by the heathen,	- - - - -	171
Duties and Emoluments of the Head Brahmin,	- - - - -	172
Credulity of the Heathen,	- - - - -	<i>ib.</i>
<i>Mr. Meigs's account of Gabriel,</i>	- - - - -	173
<i>Letter from Gabriel to Dr. Worcester,</i>	- - - - -	<i>ib.</i>
His account of himself as he was before conversion,	- - - - -	174
His subsequent views and feelings,	- - - - -	176
Condition of the surrounding heathens,	- - - - -	<i>ib.</i>
II. <i>An account of individuals who have joined the church at Bethel,</i>	- - - - -	177
III. <i>Compact with the Choctaws.</i>	- - - - -	179
IV. <i>Extracts from the Mayhew Journal,</i>	- - - - -	180
Law for the suppression of intemperance,	- - - - -	<i>ib.</i>
Law respecting infanticide,	- - - - -	181
V. <i>Letter of Hoolatahoomah,</i>	- - - - -	<i>ib.</i>
VI. <i>Extracts from the Elliot Journal respecting witchcraft,</i>	- - - - -	182
VII. <i>Missionary Meeting at Union,</i>	- - - - -	183
VIII. <i>Letter of Messrs. Tyerman and Bennet,</i>	- - - - -	185
Occasion of their visit to the Sandwich Islands,	- - - - -	<i>ib.</i>
Requisite qualifications of a missionary to uncivilized nations,	- - - - -	190
Present religious state of the South Sea Islands,	- - - - -	192
IX. <i>Letter of William Beals to Mrs. Bingham,</i>	- - - - -	193
X. <i>Letter from King Reho reho to the American Board,</i>	- - - - -	<i>ib.</i>
XI. <i>Concluding exhortations of the Instructions to the Missionaries,</i> <i>who embarked for the Sandwich Islands, Nov. 19, 1822,</i>	- - - - -	194
XII. <i>A Catalogue of the Foreign Mission School,</i>	- - - - -	196



3 3300 00312 8191

DO NOT CIRCULATE

Locked
Pacific Islands

BV2300

60858

.A3
1823

Report of the American Board of
Commissioners for foreign missions.

RALPH E. WOOLLEY LIBRARY

THE CHURCH COLLEGE OF HAWAII

LIBRARY BUREAU CAT. NO. 1175.3

